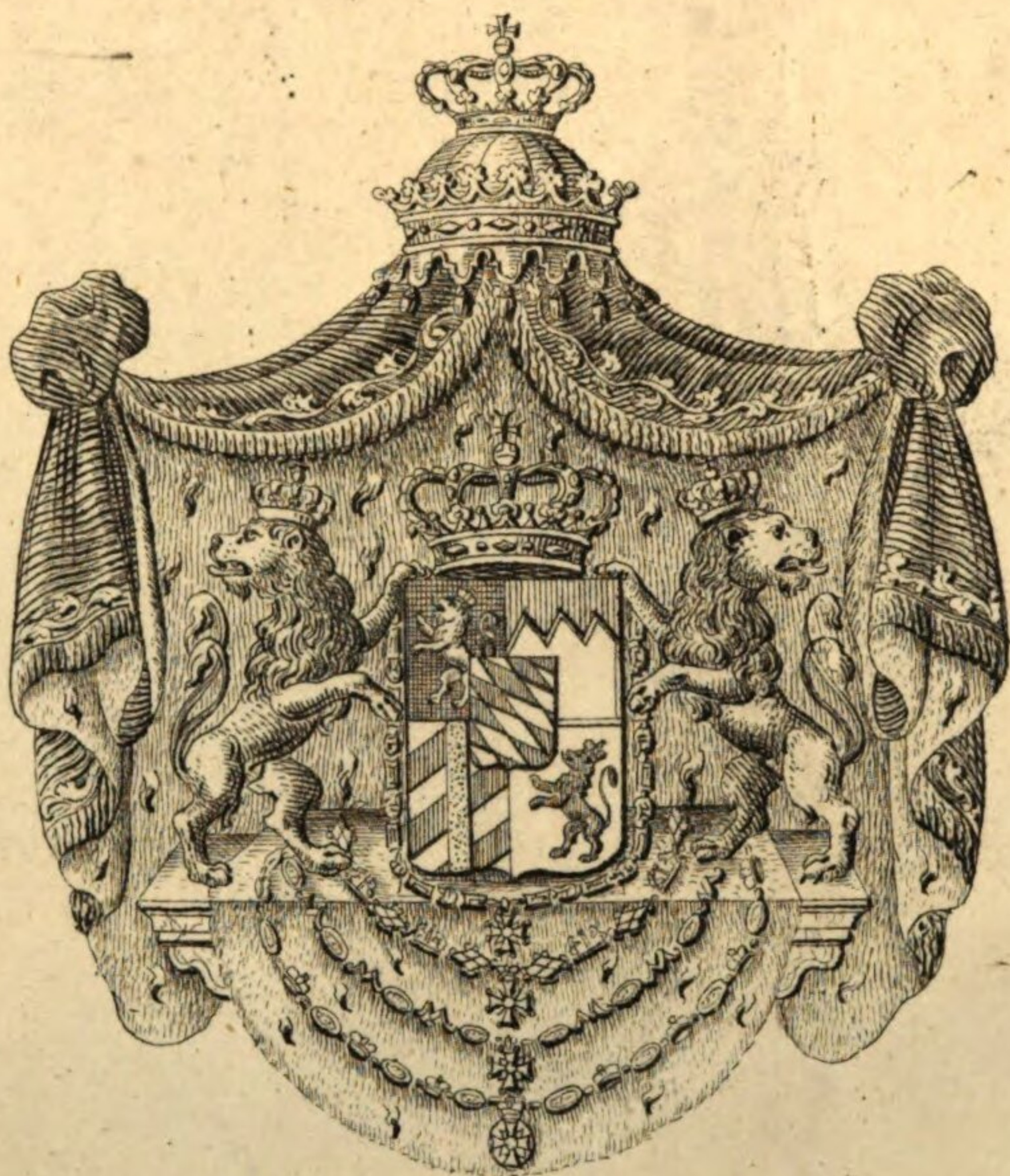


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THE CRISIS

AN ACCOUNT OF THE HISTORY OF THE
CHURCH OF CHRIST
IN THE CRISIS

THE CRISIS.

By the Rev. EDWARD COOPER

THE CRISIS

Printed by A. E. Spence

THE CRISIS

LONDON:
Printed by A. & R. Spottiswoode,
New-Street-Square.

522.D

THE CRISIS;
OR,
AN ATTEMPT TO SHEW FROM PROPHECY,
ILLUSTRATED BY THE SIGNS OF THE TIMES,
THE
PROSPECTS AND THE DUTIES
OF
THE CHURCH OF CHRIST
AT THE PRESENT PERIOD.
WITH
AN INQUIRY INTO THE PROBABLE DESTINY OF
ENGLAND
DURING THE PREDICTED DESOLATIONS OF
The Papal Kingdoms.

BY THE REV. EDWARD COOPER,
RECTOR OF HAMSTALL RIDWARE, AND OF YOXALL,
IN THE COUNTY OF STAFFORD;
AND FORMERLY FELLOW OF ALL-SOULS COLLEGE, OXFORD.

*Nevertheless when the Son of Man cometh, shall he find faith
on the earth?* Luke, xviii. 8.

THIRD EDITION,
Considerably enlarged and altered, with a view of meeting
the various objections which have been urged against the
statements in the former Editions.

LONDON:
PRINTED FOR T. CADELL, STRAND;
AND W. BLACKWOOD, EDINBURGH.

1826.

295.D.

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ILLUSTRATED BY THE SIGNS OF THE TIMES

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THE GREAT TRIBULATION

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RECTOR OF HANSTABLE, WARWICK, AND OF TONK

IN THE COUNTY OF STAFFORD

AND TONK, WITH A VIEW TO THE COLLECTION OF

IN THE COUNTY OF STAFFORD

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LONDON:

PRINTED FOR T. CADELL, STATIONER

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1830

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Staatsbibliothek
München

TO
THE HONOURABLE AND RIGHT REVEREND
HENRY RYDER, D.D.

LORD BISHOP OF LICHFIELD AND COVENTRY,

THE FOLLOWING ESSAY,

IN WHICH

AN ATTEMPT, HOWEVER INADEQUATE,

IS MADE

TO ELUCIDATE SUBJECTS AT THE PRESENT TIME

PECULIARLY INTERESTING TO

A PROTESTANT AND AN ENGLISH PRELATE,

IS,

WITH HIS LORDSHIP'S KIND PERMISSION,

HUMBLY INSCRIBED,

IN

TESTIMONY OF SINCERE RESPECT AND ESTEEM,

BY

HIS FAITHFUL AND OBEDIENT

FRIEND AND SERVANT,

THE AUTHOR.

TO

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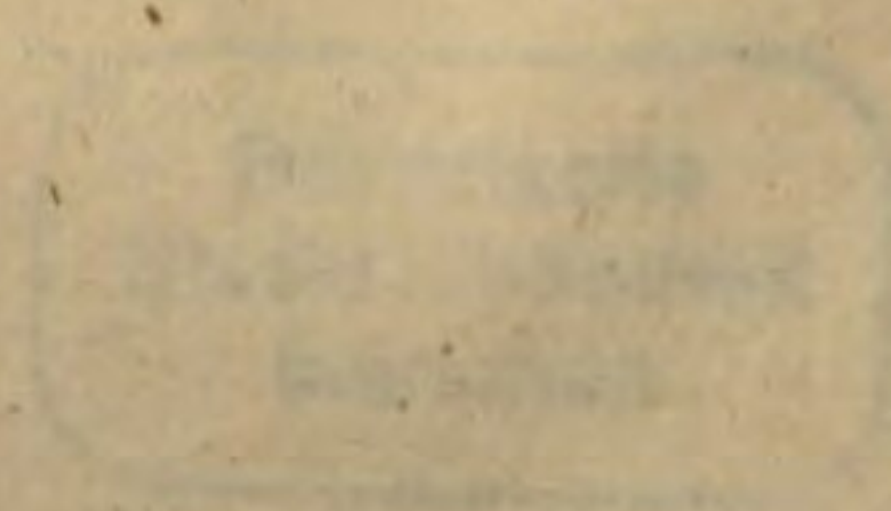
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THE AUTHOR.

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PREFACE.

IT is with feelings of real diffidence that the Writer sends forth this publication. The study of prophecy, indeed, has long been to him an interesting and a favourite pursuit, from which he has derived both delight and profit; and, occasionally, he may have ventured, through the medium of a periodical work, to communicate, under an assumed signature, his thoughts on some of those prophetic discussions, by which the present times have been distinguished. But that he should ever intrude on the public notice, in a detailed and distinct form, his own speculations and sentiments on this very important subject, especially when they should go the length of proposing a new interpret-

ation of any part of the prophetical writings, is a proceeding which, till lately, he never contemplated, and one from the very thought of which he should have shrunk back with unfeigned timidity. It may be, therefore, expedient to state the circumstances which have emboldened him now to come forward, and have given rise to the present publication.

The view taken of the subjects which he has discussed in the following pages was suggested to his mind a considerable time ago, and gradually and imperceptibly gained possession of it. The more frequently and diligently he consulted the Scriptures in reference to them, and the more attentively he compared the predictions of the Word of God with the Signs of the Times, the more numerous and convincing appeared the evidences in favour of the interpretation which he has been led to adopt, and the stronger became his persuasion of its apparent and probable correctness. At length, for his own satisfaction, and

for that of a few friends with whom he occasionally discussed the subject, he determined to arrange his thoughts upon paper, and to reduce them to some tangible shape. As he advanced, he found his materials to increase, and the work to swell upon his hands; till, at last, it assumed the form in which it now appears. In this form he submitted it at different times to the inspection of several persons, some of whom are much conversant in prophetical studies. All of these, on perusing the manuscript, admitted that a strong case was made out; and most of them recommended the publication of it.

It was not, however, merely or chiefly in consequence of this recommendation that the Writer came to the resolution of committing the work to the press: he was mainly induced by another consideration, which, during the time he had spent in composing it, had strongly forced itself upon his mind; namely, *the vast importance* of the subject which he has ventured to discuss. On the sup-

position that the conclusions to which he has arrived are really sound and legitimate, the consequences resulting from them are so momentous, and the Crisis in which the Church of Christ now stands is so peculiarly awful, that he feels it a paramount duty not to withhold from the Public the premises on which these conclusions are founded. He feels that he should be guilty of a culpable omission, if he failed to submit a case so interesting in itself, and so strongly supported, as it appears to him, by Scriptural testimony and by "the Signs of the Times," to the consideration of many, who in all respects are much more competent than himself to form a solid opinion on the subject, but to whom he has no other way of submitting it than that which the press affords. It is truth, and not the support of any favourite opinion of his own, which is the object of his pursuit. Let the view which he has taken of the points discussed in the following pages be fully and fairly canvassed. If he shall be proved by argument, or by sub-

sequent events, to have advanced an erroneous interpretation of prophecy, he will only have failed in an attempt, in which a failure is no discredit, provided the attempt has been undertaken and conducted in a spirit of humility, diffidence, and prayer. It is in this spirit that the writer has endeavoured to proceed in the composition of this work; and it is in this spirit that he earnestly requests it may be read. He has the satisfaction of feeling assured that, however irrelevant or mistaken any of his applications of prophecy may be found, yet the practical admonitions, to the introduction of which he has endeavoured to make them subservient, can never be altogether misplaced or unseasonable.

To facilitate the explanation of the Author's sentiments, he has inserted a Prophetical Chart, illustrative of those particular parts of Scripture to which his observations principally apply. This Chart will exhibit a concise but comprehensive view of the general system of interpretation, which he here proposes for

adoption. As to several of the specific applications of prophecy, which, in referring to the Chart, it will be seen that he entertains, he does not think it necessary to go into any detail of the reasons which have led him to prefer them. They have been the subject of repeated and elaborate discussion in the works of many ancient and modern commentators of great respectability and talent, who have maintained their respective opinions by a variety of arguments, which are before the public eye; and in weighing these the Writer has endeavoured to exercise an unbiassed judgment, and to be influenced by those which seemed to him to preponderate. One of the points to which this remark applies, is the commencement of the distinguished period of 1260 years. After long, frequent, and serious deliberation on this point, he now fully concurs in sentiment with those who date the beginning of this period from the year A. D. 533, when the Emperor Justinian, by his memorable edict, formally delivered the Saints into the hands of the Little (Papal)

Horn; and who, consequently, assign the termination of the period in question — an event which synchronizes with the sounding of the seventh trumpet in the Revelation of St. John — to the year 1792. The arguments in favour of this interpretation, adduced by Mr. Cunningham, appear to the Writer conclusive on the subject. * It is with this interpretation that the views exhibited in the following pages are intimately connected; and should they be established, they will place it beyond dispute. One result, indeed, which will obviously follow from the adoption of the Writer's sentiments is, that it will throw a much stronger and steadier light on several fulfilled parts of prophecy, than they have hitherto received. And this is a circumstance, which, of itself, may be adverse to the reception of his interpretation in the minds of many: for while some persons entertain perhaps an opinion, that this part of

* The Author's reasons for adopting this interpretation of the prophecy are now embodied in the following pages. Third edition.

Scripture, being purposely enveloped with a cloud of mystery, ought not to be too nearly approached and inspected; others, having been offended at the erroneous and unsuccessful endeavours which have been occasionally made in our own times to interpret the predictions of Scripture by an application of them to the passing events of the day, are disposed to regard with prejudice and suspicion every exposition of this nature. To objections of this kind, it might not be difficult to furnish a satisfactory reply; but as it has been found convenient fully to meet them in the progress of the following work, there is no necessity to anticipate the arguments there advanced, by a premature discussion. It may suffice for the present to request that they who may now be inclined to favour these objections, will suspend for a short time their decision; and will enter with candour and attention on the discussion when it comes before them.

The Writer humbly commits his work to Him, whose glory it is designed to

promote ; and to whom all the good it may accomplish, if it should accomplish any, is exclusively due. If he should be made the instrument of inducing any one member of Christ's mystical body to take a deeper and livelier interest in the study of prophecy, and especially of exciting him more diligently to "watch and keep his garments" in this season of peril and trial, his labour will not have been in vain in the Lord. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein ; for the time is at hand." *

* Rev.i. 3.

Hamstall Ridware,
Jan. 1st, 1825.

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 1892

Wm. A. Rorer
J. M. Smith
J. M. Smith

OF THE STATE OF NEW YORK

IN SENATE

January 1, 1871
Albany, N. Y.

Report of the Board of Regents of the University of the State of New York

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OBSERVATIONS

ON

THE CHART.

THE Writer wishes to repeat the remark, that in preparing the annexed Chart, he has adopted that arrangement and exposition of the prophecies, which have appeared to him, after such consideration as he has been enabled to bestow on the subject, to be supported by the strongest probabilities, and exposed to the fewest objections. It does not fall within his purpose, for the reason before assigned, neither, indeed, would it be practicable, without entering into a very long and minute discussion, to state the various arguments, which in every case have induced him to prefer the interpretation here proposed. At the same time, there are three or four points on which he is desirous of offering some few observations.

First. While he agrees in opinion with those commentators, who consider the little Macedonian Horn, in the vision of the ram and of the

he-goat, (Dan. ch. viii.) as designed to prefigure the Mahometan power; because this application of the prophecy, though not unattended with difficulty, is on the whole the most satisfactory and conclusive of any which has been suggested; yet he does not assent to the interpretation, which connects this vision *immediately* with the period of 1260 years. According to his judgment that period, wherever it is mentioned in the prophetical writings, exclusively refers to the domination of the Papal power in the Roman or Western empire, and has no specified relation to the corruptions or desolations of the Greek or Eastern church.* It is during the 1260 years, that, according to Daniel, the saints were to be given into the hands of the little (Papal) Horn; and that, according to St. John, the Holy City was to be trodden down under foot of the Gentiles, and the two witnesses were to prophecy in sackcloth, and the woman was to be nourished in the wilderness, and the ten-horned beast was to continue and make war: all symbols of the depression of the true Church, and of the tyrannical power exercised over it in the *Western* empire. Whereas the prediction of the Mahometan power is distinguished by its own appropriate dates. Daniel was told by the Angel that the

* That the Writer does not consider Dan. xii. 7. as any exception to the truth of this remark, will be seen in the progress of the following essay.

vision would last for 2300 days (years); and St. John, in speaking of the successive desolations of the Eastern empire and Church by the Saracens and the Turks, specifies two small and separate periods, (included in the large and general period of Daniel,) during which the operations of these enemies would continue actively in force. With respect to the 2300 years, nothing is said definitively by the Angel as to their commencement or termination, and certainly nothing which tends to connect them either directly or indirectly with the period of 1260 years. The only fact concerning them, which appears to be stated with any precision is, that their expiration will be intimately connected with the period of "the Time of the End:" but whether this expiration is to synchronize with the beginning or with the close of that period; whether it is to be coincident with the era of the 1290 years, or to take place at some other time previous to the termination of the 1335 years, no positive information is given in the vision. Events, probably at no great distance, will elucidate the mystery which at present envelopes this point.

It is impossible to look upon the existing state of the Turkish empire, without perceiving that "a drought is upon its waters:" while the Ottoman ruler, by his late firman against the Holy Scriptures, prohibiting their introduction into his territories, and commanding that the copies which are already there should be sur-

rendered and burnt, has openly leagued himself with the other avowed enemies of the Word of God in the Western empire; and is thus “standing up against the Prince of princes;” a preparatory step, according to the prophecy, to his being “broken without hand.”

Secondly. In fixing the date of the second Woe, the writer has departed, in some degree, from that commonly received; and has assigned the sounding of this trumpet to a somewhat later period. Considering the Ottoman power to have been the great instrument appointed for the infliction of this woe, he has thought it most obvious to date the commencement of the woe from the rise of that empire. This event, Gibbon expressly says*, is to be properly dated from the capture of Prusa, in Bithynia, by the armies of Othman under his son Orchan, A.D. 1327. If, therefore, we assume this year for the beginning of the woe, and add to it 391 years, the time usually computed for the continuance of its active operation, we shall arrive at the year 1718, in which the peace of Passarowitz, preceded in the previous year by the great battle of Belgrade, was concluded. † By

* “But it was not till Othman was oppressed by age and infirmities, that he received the welcome news of the conquest of Prusa, which had been surrendered by famine or treachery to the arms of his son Orchan.” — “From the conquest of Prusa we may date the true era of the Ottoman empire.” Gibbon, vi. p. 312, ed. 4to. 1788.

† The date above mentioned, namely, the year 1327,

this peace a termination was put to the sanguinary warfare which had so long subsisted between the Ottoman and Christian powers; and the Porte, while it ceded its conquests within the boundaries of the Western empire, was confirmed in the possession of the Morea, and of the other European provinces; which had belonged to the Eastern empire, and which it has ever since retained till the time of the Greek insurrection, and for the most part in undisputed subjection. An advantage, resulting from the adoption of this latter date for the commencement of this woe, is the circumstance of its shortening the interval before the arrival of the third woe; which may hence with more obvious propriety be said to come “quickly.”

Thirdly. While the Writer perfectly agrees with Mr. Cuninghame, on the authority of Bishop Horsley, that the symbolical *reaping of the earth* in Revelation xiv. 15, 16., when interpreted in agreement with the universal application of that image in the figurative language of Scripture,

is the one, which the authors of the modern part of Universal History, (vol. xii. p. 41. ed. 1759,) fix for the capture of Prusa, and for the commencement of Orchan's reign, Othman dying very soon after he had received the intelligence of that event. Gibbon assigns the accession of Orchan to the throne, and consequently the capture of Prusa, to the preceding year 1326. If this date be preferred, the period of 391 years will have ended in A. D. 1717; and the battle of Belgrade, which led to the peace of Passarowitz, may then be considered as the termination of the woe.

denotes, not the infliction of divine judgments, but the gathering in of the people of God, — he has ventured, in the view which he has given of this passage in the Chart, to apply it to the gathering in of the *Jewish* people. The chronological introduction of this symbolical harvest, seems to justify such an application of the passage. For it is represented as taking place in the interval which occurs between the fall of Babylon and the final destruction of the combined Antichristian powers depicted by the vintage, the universal symbol of judgment, — the very interval, in which, agreeably to the general tenor of prophecy, the conversion and restoration of the Jews may be expected to happen; and which synchronizes with the Son of Man's coming in the clouds and sending forth his angels, and gathering his elect from the four winds, as stated in the prophecy, which Christ himself delivered in relation to this very period, and with a peculiar reference to the Jewish nation. On these grounds, the Writer conceives that the view which he has given of this passage in the Chart, exhibits the most *probable* interpretation of it; though he wishes distinctly to state, that in offering this conjecture on a part of prophecy not yet fulfilled, he proposes it with all reasonable diffidence and humility.

Fourthly. It may perhaps be objected to the arrangement proposed in the Chart, that by pointing out the year 1867 as the period in which the purposes of God will be fulfilled, and

the overthrow of all his enemies accomplished, the writer is assuming the office rather of a prophet, than of an interpreter of prophecy. But to this objection he deems it sufficient to reply, that such, from the very structure of the prophecy, must be the unavoidable consequence of every attempt to interpret it. For unless it can be supposed, that the termination of that interesting period, "the Time of the End" should have arrived, without the intervention of any events, which during its course should have so marked its progress, as clearly to designate the date of its commencement (a supposition which the prophecy itself strongly discountenances, and which the nature of the events to be accomplished renders almost incredible), it will follow of course, that every attempt to investigate and ascertain these points, must of necessity lie open to the objection in question. For no attempt can be made to fix retrospectively the date from which this period may have begun, which will not equally demonstrate prospectively the year in which it will terminate. And, therefore, if this objection should be admitted as valid against the interpretation here proposed, it must be no less so against every other interpretation which may at any time be suggested. The Writer may very possibly mistake in his views of this prophecy, and in the dates which he has assigned to it. The time may not as yet be arrived for the disclosure of these things; but admitting this to be the case, he would still

contend, that *whensoever* that time shall arrive, the interpreter, who during the progress of the period in question shall venture to point out the date of its commencement, will be exposed to the charge of *predicting* the time of its termination. This circumstance, therefore, cannot of itself constitute any real objection to the Writer's interpretation. In fact, he entertains an opinion, which the following pages may more fully develope and explain, that the very disclosure, against the making of which this objection is directed, is purposely and graciously designed by the Almighty to be made, for the express object of supporting and consoling his Church under the peculiar circumstances of the Crisis, in which at the season in question it will be placed: so that while the impious and the ungodly, unawed by His providences, and proudly disregarding His word, are blindly rushing on to their own destruction, and thus are awefully accomplishing those very prophecies which they reject and despise; the people of God, being forewarned by the Scriptures of the Crisis in which they find themselves involved, and foreseeing by faith the appointed termination of their trials, may possess their souls in patience, and confidently endure unto the end.

PREFACE

TO THE SECOND EDITION.

THE Writer avails himself of the opportunity, which the reprinting of this volume furnishes, to introduce some slight corrections into the Chart, to insert in different places a few explanatory notes, and to make such small additions to the text, as he thinks, may occasionally strengthen or illustrate his positions. The sale, which the first edition of his work has experienced, and the many communications with which he has been favoured from different quarters in reference to the statements contained in it, encourage him to hope that his publication has excited a much greater interest, and has addressed itself more sea-

sonably to the present state of the public mind, than he could have anticipated. He is far indeed from intimating, that in the communications to which he alludes, there is expressed a general accordance with him on all the particular points of prophetic interpretation which he proposes for adoption. There exists, as he readily admits, a variety of views and sentiments, differing in several respects from those stated in his book, and, for the most part, not less discordant with each other. But amidst this discrepancy of opinions, he is gratified with the admission generally made — because it is an admission as ample and as encouraging as at present he could expect or wish — that the case which he has submitted to the Public, *is one deserving of serious consideration*: while there is one point, on which an unanimity of sentiment appears extensively to prevail, namely, that the present Crisis is pregnant with very unusual interest; that events, which will affect in no ordinary

degree the state of the world and of the Church, are approaching with a steady and accelerated pace ; and that under these circumstances the servants of Christ are now called in a more especial manner to the duties of Watchfulness, of Prayer, and of universal Holiness. These are the impressions, which the aspect of the times has made on the Writer's mind ; which it has been his object in this publication to produce and strengthen in the minds of others ; and which he is rejoiced to find, from the information that his work has elicited, are more widely spread and more deeply felt than he could antecedently have hoped.

The events, indeed, of almost every day tend more directly to increase and confirm impressions of this kind. Even since the first edition of this work was published, indications, of no doubtful character, have been given, as to the progress of that conflict which is now so openly taking place between the King-

doms of Light and of Darkness. * With respect to *the ultimate issue* of that con-

• Among the circumstances, to which the Writer here alludes, the three following may be stated.

I.—The enactment of the Sanguinary Law in France, to which reference is made in a subsequent note in this edition, for punishing *with death* the profanation of the Consecrated elements. This Law, which has now passed both the Chambers with considerable majorities, affords a signal proof of the influence, designs, and objects of the Roman Catholic priesthood at the present time in that country.

II.—The circulation by the Roman Catholic Prelates in Ireland of Pastoral Instructions to their people : in which the use, the reading, the perusal, or the retaining of *Bibles* or *Testaments* as well as of religious tracts not sanctioned by that Church, is entirely, and without any exception prohibited.

III.—The recent formation, on the other hand, of a Society for promoting Religious Inquiry in Ireland : the objects of which are to ascertain and make known the nature, extent, and influence of the doctrines and practices which prevail among the Roman Catholics in that country ; to compare such doctrines and practices with the written Word of God ; and to assist in forwarding public and private discussion on the differences between the Roman Catholic and Protestant Churches, particularly on the right of the laity to the unrestricted reading of the Holy Scriptures.

flict the real Christian can entertain no serious apprehensions : but *its effects*, as it advances, may be awefully tremendous, and such as may justly appal the heart with fear, on “looking after those things which are coming on the earth.” Certain it is, that no engine will be left untried, no weapon unemployed, which subtlety can invent, or power, wherever it exists, can furnish, to undermine the Christian’s faith ; to arrest the march of heavenly light ; and to uphold and perpetuate the reign of universal darkness. May the professed followers of the Lamb be strengthened and preserved in these days of peril ! May they take heed, lest, being deluded “by the sleight of men and cunning craftiness, whereby they lie in wait to deceive,” they fall from their own steadfastness, and so at last be found among the hostile ranks of Christ’s devoted enemies ! And whatever diversity of opinion may prevail on the interpretation of any particular parts of prophecy, may “The Signs of the Times” be so

clearly discerned and practically understood, that the number may be daily increasing of those, who habitually comply with the spirit of the divine admonition, "Be ye also ready ; for in such an hour as you think not of, the Son of Man cometh !"

Hamstall Ridware,

May 1st, 1825.

PREFACE

TO THE THIRD EDITION.

IN preparing a Third Edition of the Crisis for the press, the Writer has endeavoured, by a careful revision of the work, to render it more deserving of the Public notice. Profiting by several suggestions, with which from various quarters he has been favoured, he has made considerable additions to the prophetical part of the publication; has omitted some few statements, which did not immediately fall within the line of his argument, as it now stands; and in two or three instances, has preferred a different interpretation from that which he formerly adopted. But with respect to the general outline of his original exposition, his sentiments continue not only unchanged, but unshaken. In fact, the more fully the subject has been

clearly discerned and practically understood, that the number may be daily increasing of those, who habitually comply with the spirit of the divine admonition, "Be ye also ready; for in such an hour as you think not of, the Son of Man cometh!"

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dermined, but has also pointed out the way, and has endeavoured to make it as plain as possible, so that it might be found applicable to the case in hand, without any further explanation or in-terpretation, and its use and application, which it is to be hoped, will be fitted to proceed, without his own interference, in every operation, to facilitate, and remove all obstacles in the way. he might be very similar to the writer, and appears to the writer, that these persons who he has once a judgment on the interpretation of prophecy, not to be aware that

hitherto discussed, the stronger at present appear to him the probabilities in favour of that application of the prophecy, to which the discussion has principally referred.

He cannot, indeed, but be of opinion, that with respect to many of the strictures which have been made on his work, there has been a great and obvious deficiency in the mode of considering the point under discussion. His application of the prediction of "the King who shall do according to his will," to the late Emperor Napoleon, has been viewed in too detached and insulated a manner, instead of being contemplated in reference to the station which it occupies in the general scheme of prophecy and to its connection with it. The prophecies relating to the latter days, in order to be rightly understood, must be viewed *as a whole* : and every attempt to interpret a part, without duly considering its particular bearings on the whole, must prove defective and unsatisfactory. If a person, confining his attention to any particular movement in some

large and complicated piece of machinery, should venture to give his judgment on the movement in question; should find fault with its construction and application; should pronounce it to be inadequate and misplaced; and, without regarding, through ignorance or inadvertence, its relative position and its general adaptation to the purposes and objects of the machinery of which it formed a part, should direct it to be taken away, and, perhaps, to be fitted to some other place — by such a proceeding he would not only evince his own incompetency for the office he had undertaken, but, by his misjudged interference, would impede the very operations which he designed to facilitate, and would throw far greater obstacles in their way than those which he might be attempting to remove. Very similar to such conduct, as it appears to the writer, is that of many of those persons who hesitate not to pronounce a judgment on some proposed interpretation of prophecy. They either seem not to be aware that

the prediction ought to be considered in its general relation to the whole scheme of prophecy ; or else show, by their unacquaintedness with the subject, their own incompetency for the office they have assumed. Far, indeed, is the writer from intimating that all persons who object to the proposed interpretation of any particular prediction, should be required to suggest some more probable application, or to assign to the prediction in question, its exact and appropriate place in the prophetical system. But thus far he thinks it may be reasonably expected from them, that in undertaking to advance objections of this nature, they should possess such a general knowledge, and take such a comprehensive view of the whole subject of prophecy, as will prevent them from clogging the interpretation of it by their objections, with greater and more obvious difficulties than those, to which they themselves profess to except. It would be easy to show that several of the exceptions which have been taken to the proposed application of

prophecy in this work have been of this description : and it is principally with the view of obviating such objections that the alterations in the present edition have been framed.

In this Edition a more detailed and comprehensive exposition is given of those prophecies which bear on the present Times. It is attempted to show that the designation of the particular Crisis in which the Church of Christ is now placed, rests not exclusively on the testimony of the alleged fulfilment of the prophecy (Dan. xi. 36 — 45) in the person and career of Napoleon, but on other Scriptural proofs, in themselves totally independent of this testimony ; but, at the same time, so intimately connected with it, as to encumber the rejection of it with difficulties of no ordinary magnitude. If the statements made in the following pages be adequately proved, it will be incumbent on those who would set aside the proposed application of the prophecy in question, not merely to ground their objection on some apparent difficulty in

the interpretation itself ; but to show, either that the other proofs adduced do not bear testimony to the present Crisis, or that the prediction of the Wilful King is totally unconnected with them, and does not occupy that position as *to time and place*, which they mark out and assign to it. It is by a comparison of the difficulties on the one side with those on the other side, that the decision must be formed. If, after a connected and unprejudiced consideration of the whole subject, the arguments in favour of Napoleon, being the King predicted by Daniel, are found to be so strongly supported by the concurrent testimony of prophecy and history, of the predictions of Scripture, and the Signs of the Times, that this conclusion cannot be set aside without violently resisting such testimony ; — in this case, any minor difficulties, which may present themselves in the actual interpretation of the prophecy, must so far give way as not to be considered as overthrowing the conclusion in question. It must, in such a case, be

reasonably presumed, while the conclusion itself is thus apparently established, that these smaller obstacles will, in due time, disappear; and that the objections, which, if viewed by themselves, now involve the exposition in some seeming ambiguity, will, at length, be satisfactorily removed. At any rate, such a state of things should preclude the adoption of a rash and hasty decision; and should induce those persons, who, at present, may find themselves embarrassed by the difficulties in question, to suspend their judgment, till time, consideration, and farther discussion shall have shed additional light upon the subject. As for the Writer himself, the more closely and frequently he investigates the points under review, the deeper becomes the impression on his own mind, which he is anxious to fix and strengthen in the minds of others; that by the fulfilment of this remarkable prophecy of the Wilful King, in the person, exploits, and end of the late Emperor of the French, the Almighty is graciously intending to vouchsafe to his humble

and believing people, a clear indication of *the Crisis* in which they are now placed, and of the peculiar duties to which they are consequently called. May they have grace to discern His intention, and to hear and obey His call!

Hamstall Ridware,
Feb. 10th, 1826.

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PART THE FIRST.

CHAPTER I.

ON THE PREDICTIONS OF DANIEL AND ST. JOHN,
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BLE IN THE LATTER DAYS.

It is generally admitted by the students of prophecy, that both Daniel and St. John agree in predicting a remarkable period, in which, during a space of 1260 years, the church of Christ, throughout the Western part of the Roman empire* under its last divided form, would be

* It may facilitate the following discussion to state, that by the Western part of the Roman Empire, the writer intends to designate that portion of Europe which on the division of the territories of Theodosius between his two sons, was assigned to Honorius, and which from that time constituted the Empire of the West. Of this Empire Gibbon very accurately describes the boundaries, showing, that while it lay to the West of Greece, comprehending, however, the Provinces on the Eastern coasts of the Adriatic, it was bounded on the north, generally, by the Rhine and the Danube, so as to include within its limits the city Vienna. This portion of territory is sometimes

oppressed, corrupted, and persecuted by the civil and ecclesiastical powers, bearing the name of Christ, and professing to act by his authority. It seems, also, to be a point little less generally conceded, that the same inspired writers unite in predicting a *second* period, which shall commence at the expiration of the former; and in the course of which these tyrannical powers, after being wasted by a series of desolating judgments, shall at length be utterly broken; and the Church, being by degrees emancipated from bondage, shall make a rapid advance towards her promised millennial glory. With respect to the *duration* of this second period, St. John furnishes no precise information; though he details at considerable length several interesting and important particulars, which will successively occur in its progress. Daniel, on the other hand, while he more cursorily notices these events, tells us by implication, that the period in question will occupy a space of seventy-five years; for “Blessed is he that waiteth and cometh to the thousand three hundred and five and

called also the Latin Empire, or the Papal Earth, and contains the Ten Kingdoms into which, on the overthrow of the Roman Western Empire, it was originally divided, though amidst succeeding fluctuations it may not always have retained precisely the same number.

thirty days." This period, thus defined, the prophet further calls "*The Time of the End*;" a name, descriptive of the tendency of those events by which it will be distinguished; for it is within this period that God will gradually put an end to the triumphs of his enemies, to the sufferings of his Church, and to the dispersion of the Jews.

With respect to the *Commencement* of this period, St. John teaches us that it is to be ushered in by the sounding of the seventh trumpet — or of the third and last *woe*-trumpet: so called because of the calamitous nature of those dispensations which it would introduce. For, as the two preceding trumpets had predicted the desolation of the Eastern Church by the successive invasions of the Saracens and Turks; so this was intended to denounce that awful visitation on the Western Church, when, according to Daniel, "the judgment should sit, and they should take away the dominion" of the little horn, "to consume and destroy it to the end." No sooner, therefore, was the arrival of this expected period — the period of judgment, as it may also be properly denominated — announced by the sounding of the seventh angel*, than there were great voices in heaven, saying, "The kingdoms

* Rev. xi. 15.

of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." The time was now arrived, when the obstacles which had hitherto precluded the accomplishment of this great object, should be removed; when that series of events should now at length commence, which in its progress would weaken, and in its final issue destroy every Antichristian power. In the anticipation, therefore, of this grand consummation, the representatives of the Church also were seen by St. John "falling down upon their knees, and worshipping God;" uniting their voice of praise with that of the heavenly choir, and saying, "We give thee thanks, O Lord God Almighty, which art and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come; and the time of the dead that they should be judged; and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldst destroy them that destroy the earth." It follows, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." These expressions — the usual scriptural

symbols of civil and political commotions, of revolutions, devastation, and war — indicate the nature of those judgments which were to follow the sounding of the seventh trumpet ; and which are subsequently detailed in the seven vials of wrath * ; (Rev. xv. xvi.) when, after a reiterated statement of the songs of praise and triumph by the saints, and of the opening of the temple of the tabernacle of testimony in heaven (the circumstances, which show that the events dependent on them are the same with those predicted in connection with the sounding of the seventh trumpet) the seven angels were seen “to come out of the temple, having the seven plagues, and were commanded to pour out the vials of the wrath of God upon the earth.”

But, while such was to be the Commencement of this period and of its concomitant judgments, it by no means follows, that these judgments were to continue in equally active operation, or

* The immediate effects of the first six vials are not particularly noticed in the concise description given in this vision of the period of judgment ; but must be understood as included under the general intimations of woe and wrath, which it exhibits. The “lightnings, and voices, and thunderings, the earthquake and the great hail” seem more directly to refer to the effusion of the seventh vial, (Rev. xvi. 18) which, being the vial of consummation, when the predicted judgments of God will be fully accomplished, might be supposed, even in this hasty sketch, to require a somewhat more marked and specific notification.

even without some occasional intermission, throughout the whole duration of the "Time of the End." Neither the analogy of God's general dealings with mankind, nor the prophetic intimations themselves, would lead to such a conclusion. The circumstance of the vials being poured out in succession, one after another, might seem to indicate, that as there would be some seasons in which the judgment would fall with a more direct and heavier weight, so there might be others, in which its violence would for a time be mitigated, and a longer or shorter interval of repose be conceded. — There is, however, one point in which both Daniel and St. John decidedly agree; namely, that as this period advances in its progress and draws nearer to its close, the judgment will become more unmitigated, intense, and aggravated. We find in both these writers the specific mention of a particular juncture, in which these visitations of Divine wrath will recommence or augment their assaults with redoubled and even unprecedented fury. Daniel's words are these, — "*And there shall be a time of trouble, such as never was since there was a nation, even to that same time:*" (ch. xii. 1.) while St. John says, in language nearly parallel, — "*And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*"

(Rev. xvi. 18.) The events, indeed, which the Prophet and the Apostle describe as occurring in this time of unprecedented trouble, are not the same: and from hence it might at first sight be inferred, that notwithstanding the apparent similarity in the description, they are yet speaking of different times. But a closer attention to the subject will induce a contrary conclusion. The different objects which the two writers had in view, or, to speak more correctly, the different designs of the two Revelations separately vouchsafed to them, necessarily led to the mention of different events; but these were events, though distinct in themselves, yet so intimately united in their completion, as plainly to indicate that the time of unprecedented trouble, in connection with which they are respectively stated to occur, was one and the same. Daniel's vision specifically relating to the future destinies of *Israel*, the event, which the angel announced to *him* in reference to the predicted period, was the fulfilment of the prophecies in *their* behalf: — “At that time *thy* people shall be delivered:” whereas the Revelation vouchsafed to *St. John* having for its object the disclosure of those judgments with which God would ultimately overwhelm the *enemies of his Church*, the events exhibited to *him* as resulting from the effusion of the last vial of wrath, were the destruction of the mystic

Babylon, and the final overthrow of the Antichristian powers at the battle of Armageddon. A slight acquaintance, however, with the details of prophecy will be sufficient to remind us, that the event announced to Daniel, and those revealed to St. John, were events closely and intimately connected together: for, as the Fall of the mystic Babylon is generally represented, in the prophetical writings *, as preceding and subserving the deliverance of the Jews from their present dispersion, in the same manner as their return from captivity in Chaldea was made dependent on the Fall of the literal Babylon; so it is especially in the effort to oppose this deliverance, from a general enmity to Christ and his Gospel, that the Antichristian powers are described, in their last formidable combination, as perishing in the battle of the great day of God Almighty. It clearly follows, therefore, that “the Time of Trouble, such as never was since there was a nation,” of which Daniel speaks, can be no other than the period of the seventh vial, mentioned by St. John, at the pouring out of which “a great voice came out of the temple of heaven, from the throne, saying, It is done: and there were voices, and

* Among other passages consult Isaiah xiii., xiv. 1—3., xxi. 9, 10., xliii. 14., xlvii., xlviii. 20., lxiii., Jeremiah l., li., Ezek. xxviii. 24.

thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

CHAP. II.

ON THE ADDITIONAL CONFIRMATION WHICH THE PREDICTIONS OF DANIEL AND ST. JOHN, IN RESPECT TO THE TIME OF UNPRECEDENTED TROUBLE, DERIVE FROM OTHER SCRIPTURAL TESTIMONIES.

THE conclusion at which, in the close of the preceding chapter, we arrived, on the concurrent testimony of Daniel and St. John, was this — that during some concluding portion of “the Time of the End,” — the predicted period of judgment, — a season of very aggravated and augmented trouble will occur; the sufferings and afflictions of which will greatly surpass all preceding judgments; and during the progress of which the Jewish people will be converted and restored; and the enemies of God, having been weakened by previous visitations, shall become the objects of still more immediate vengeance; and, notwithstanding the last desperate struggles of expiring power, shall be signally defeated, and finally overwhelmed with utter destruction.

In favour of this conclusion, the testimony of two inspired witnesses might be deemed more than sufficient. But it will add still greater

weight to their evidence, and will show that the above statement is correctly drawn from the premises which they have separately furnished, if some further proofs be adduced in its support. And with this view a reference may be made to many other passages in the writings of the prophets, which agree in predicting the same season of trouble, including the same events with those already specified; and which thus bear testimony to the same conclusion.

St. John himself, indeed, in another place (Rev. xiv.) confirms his own statement as already explained. The vision vouchsafed to him in this chapter, seems intended partly to convey to him some indications of the state of the true Church, and of the signs of the times during the period of judgment, and partly to make known to him the exact succession of events which will take place as it draws near to its awful close. Accordingly, at the seventh verse, an angel having announced that the hour of God's judgment was come, in the following verse another angel proclaims that "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications." A third angel then follows, calling on men to take warning by this tremendous display of Divine vengeance, and denouncing the most dreadful threatenings on those who, unawed by

it, should still continue to worship the beast and his image. At length, one like the Son of Man himself is seen by the prophet "sitting upon a cloud," — a scriptural mark of his coming to judgment, — "having on his head a golden crown, and in his hand a sharp sickle." With this he reaps the earth, *i. e.* gathers in his spiritual harvest,—the Jewish people*: and then, another angel, the minister of wrath, is employed to gather the grapes, — the universal symbol of judgment: and (19, 20.) "he thrust in his sickle into *the earth*, and gathered the vine of *the earth*, and cast it into the great wine-press of the wrath of God; and the wine-press was trodden *without the City*, and blood came out of the wine-press, even unto the horse-bridles, for the space of a thousand and six hundred furlongs." The accordance between these details, and those given in the preceding chapter, is too obvious to need a particular exposition; especially when it is merely added, that "the City," beyond the limits of which the predicted slaughter of these victims of Divine vengeance is to take place, is another appellation for the Western or Papal Empire; and that the number of furlongs stated in this passage, is generally computed to constitute the exact dimen-

* See Observations on the Chart.

sions of the Holy Land ; which, being “ *without the City,*” is, as we shall perceive from other prophecies, to be the scene of those closing judgments, by which the armies of the Papal earth, together with the other Antichristian powers, will be finally overthrown.

Among the prophecies bearing on the present subject, is that remarkable prediction contained in Chapters xxxviii. and xxxix. of Ezekiel, in which a most animated description is given of the invasion which shall be made “ in the latter years,” on the people of Israel, then beginning to be settled in their own land, by the combined enemies of God and of his holy religion ; and of the signal and utter destruction which they shall then encounter, “ upon the mountains of Israel.” “ Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken.”

To the same tenor had been the prophecy of Joel, delivered more than two centuries before. It is difficult to read the following passage from Chap. iii. 9. without being convinced that it relates to the period and to the events to which reference has been already made : — “ Proclaim ye this among the Gentiles ; prepare war ; wake up the mighty men ; let all the men of war draw near : let them come up. Beat your plough-shares into swords, and your pruning-hooks into

spears: let the weak say, I am strong. Assemble yourselves and come, all ye heathen; and gather yourselves together round about: thither cause the mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about. *Put ye in the sickle, for the harvest (i. e. of grapes*) is ripe: Come, get you down, for the press is full; the fats overflow; for their wickedness is great.* Multitudes, multitudes, in the Valley of Decision; for the day of the Lord is near in the Valley of Decision. The Sun and the Moon shall be darkened; and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people; and the strength of the children of Israel."

The same remark may be applied to the following extract, among similar passages, from the prophecy of Zechariah (Ch. xii. 3.)—" *In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.*

* See Bishop Horsley's Translation of the Prophet Hosea. Ch. vi. 11. note (*m.*)

In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. *In that day* will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem."

The Prophet Jeremiah also bears testimony to the same point. In Chapters xxx. xxxi., he evidently has in view that time of trouble, and those events to be accomplished in the progress of it, to which Daniel and St. John allude. Having stated (xxx. 3.) the subject of the prophecy delivered in that and the succeeding Chapter:—"Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their Fathers, and they shall possess it"—he thus proceeds in this remarkable manner,—
 "And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask ye now and see, whether a man doth travail with

child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? *Alas! for that day is great, so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it.* For it shall come to pass *in that day*, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their King, whom I will raise up unto them. Therefore, fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of thy captivity: and Jacob shall return and shall be in rest, and be quiet, and none shall make him afraid."

But, above every other prediction, that delivered by Christ himself comes more immediately and appositely to the point in question. Having warned his disciples (Luke xxi.) of the approaching destruction of Jerusalem, of "the great distress there would be in the land, and wrath upon the people,"—he then foretells (ver. 24.) the miserable and degraded state to which they would be reduced through the long period that would ensue:—"And they shall fall by the edge of the sword, and shall be led away cap-

tive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Whether the expression of "Jerusalem being trodden down of the Gentiles" is to be understood *literally*, as signifying the actual occupation of the Holy City by the heathen nations; or *figuratively*, as denoting the depressed and degraded condition of the Jews in consequence of their dispersion into all lands, still the visitation is to continue but for a predicted period. At the time appointed the end will come, and a new dispensation of things respecting them will be introduced. If it be asked, "What will be the signs of that time, and what will be the events, with which this new dispensation will be introduced and distinguished?"—an answer is immediately given by our Saviour to these enquiries:—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man *coming in a cloud*, with power and great glory." Or, as St. Matthew records it*,—"Then shall appear the sign

* xxiv. 30.

of the Son of Man in heaven ; and then shall all the tribes of the earth mourn ; and they shall see the Son of Man *coming in the clouds* of heaven, with power and great glory." On comparing these passages with the statement in this and the preceding Chapter, it is almost impossible not to believe that our Lord, in delivering this prophecy, fastened his eye on the same period and on the same events with Daniel and St. John : especially when it is added, that one object of the Son of Man's coming in the clouds of heaven, will be to " send his angels with the great sound of a trumpet, and to gather his elect from the four winds, from the one end of heaven to the other :"—a passage, in its signification consentaneous with one already adduced, in which he is represented *at his coming* as first gathering in his spiritual harvest, previously to the treading of the wine-press : and when our Lord, in speaking of these days of perplexity and distress, and of the coming of the Son of Man in a cloud, says to his apostles, who were Jews, and, as it were, the representatives of the Jewish people, and especially of that generation which should be living at the predicted period, " When these things begin to come to pass, then lift up your heads, for *your* redemption draweth nigh." Surely this application of the passage most clearly identifies

the days of distress of which Christ speaks, with "the time of trouble," of which Daniel speaks; and in reference to which the angel says to him, "At that time *thy people* shall be delivered."

Such are some of the additional testimonies which are furnished by the inspired volume in support of the conclusion stated in the beginning of this Chapter: and which, it is presumed, when taken in conjunction with the proofs previously produced, establish the conclusion itself beyond all reasonable doubt or objection.

CHAP. III.

ON THE PROBABILITY THAT GOD WOULD VOUCH-SAFE TO HIS CHURCH AT THE APPOINTED SEASON SOME CLEARER INTIMATION OF THE APPROACHING TIME OF TROUBLE.

ON the supposition of its being established as a truth, clearly revealed in the Word of God, that “a Time of Trouble,” such as never was, pregnant with the most important results to the Church and to the world, will, in the progressive fulfilment of the Divine councils, occur; the writer would propose it as a question for serious consideration, whether, under such circumstances, it might not be reasonably expected that, as this season of unprecedented trouble should draw nigh, some further and clearer intimations of its approach would be vouchsafed; by which the Church and people of Christ, being sufficiently warned, might prepare for its arrival, and not be overtaken by it unawares. The probability in favour of such an expectation appears to him to be strong and preponderating. Previously, however, to his adducing the arguments in support of it, he will

briefly explain the *nature* of those ‘further and clearer intimations of the approach of this day of trouble,’ to which he alludes.

He does *not* mean by this expression, that any additional revelation of the Divine will will be granted, or that any miraculous or supernatural circumstances will designate the season in question. All he means is, that greater and increasing light will gradually be shed on the study of prophecy, and on those particulars which are already revealed in the Word of God: that as this remarkable era advances, the “signs of the times” will become more distinct and prominent; that the dispensations of Providence will more strikingly concur with the declarations of prophecy; that past and passing events will so clearly illustrate the predictions of Scripture, and will so obviously remove out of the way many difficulties which had previously obscured this interesting and mysterious subject, as will be sufficient to enlighten the mind of the humble and watchful Christian, and to impress him with an increasing conviction that the Day of the Lord is at hand.

That intimations of such a nature would be granted at the supposed season, appears probable from the following considerations.

We are plainly taught in Scripture, that in the progress of predicted events there are times and seasons in which such intimations are vouchsafed to the church; in which, by diligently comparing the declarations of Scripture with the signs of the times, the people of God are represented as being not only competent to discover the near approach of some predicted event, but, in some instances, as even expected and required to make such a discovery.

Daniel himself clearly perceived that the time for restoring his nation and rebuilding Jerusalem was arrived. And how did he acquire this knowledge? Not by any immediate revelation vouchsafed to him, but, as he himself tells us, by understanding, from the Book of the prophet Jeremiah, the number of years which the Lord had prescribed for the captivity of the Jews, and for the desolations of their city.* Reckoning, therefore, seventy years from the time when Jehoiachim, with the chief of the people, had been carried captive, he perceived that the term of the captivity was on the point of being accomplished; and sought of God, in earnest prayer and supplication, the immediate fulfilment of the promise.

Our Saviour himself reproved the Jews for their insensibility and perverseness in not dis-

* Daniel, ix. 2.

cerning “ the signs of the times ;” a reproof which surely implied, that if they would attentively have looked at these signs, and have compared the passing events which they witnessed, with the Scriptures, which they professed to believe, they would not have been ignorant of the time in which they were living ; they would have known that it was the time of the Messiah, and that He, whom they were about to reject, was indeed the Christ : — “ *How* is it that ye do not discern *this* time ?” *

Thus again, in his predictions respecting the destruction of Jerusalem by the Romans, and the dangers to which his disciples would, from that event, be exposed, having warned them of these things, and intimated to them several particulars which would previously intervene, and which, by occurring in the manner related, would serve to them as beacons and signs, He finally adds, “ When ye, therefore, shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the Holy place (whoso readeth, let him understand,) then let them which be in Judæa flee into the mountains.” † The fulfilment of Daniel’s prophecy in the invasion of the precincts of Jerusalem by Titus, was to be the signal to the Christians of

* Luke xii. 56.

† Matt. xxiv. 15, 16.

their flight. Unless, therefore, they had applied the prophecy to this event, *at the time* in which it actually occurred, it would have been no signal to *them*, nor could our Lord's admonition, so far as *they* were concerned, have been of any avail. The church in after ages, indeed, might have recognised the accomplishment of the Prophecy, and so might have benefited by the additional confirmation thus afforded to the truth of Christianity: but the generation of Christians, for whom our Lord chiefly designed this admonition, and for whose benefit it was intended, would have perished, notwithstanding, together with the unbelieving Jews, because they did not discern those "signs of the times," which it was expressly meant that they should see and interpret aright.

In these several instances it is plain from the Scriptures themselves, that cases sometimes occur, in which the application of prophecy to passing events, is intimately connected with the peace and safety, and even with the duty, of those who witness such events. Though "the times and seasons" are not *generally* discoverable by us, till the fulfilment of the predicted occurrences shall have shown that they are passed; yet there are *certain seasons*, in which it has pleased the Lord, for wise and gracious purposes, to grant to his Church such clear

indications of approaching judgments or mercies, as may be sufficient to announce their approach, and to prepare his people for their coming. — And if such seasons do occasionally occur, why may not *that season*, to which the present discussion refers, be one of them? Why may not the season, which precedes the time of unprecedented trouble, be one of “those times and seasons,” in which the Lord mercifully favours his Church with such indications of the near fulfilment of prophecy, as show that he intends and expects his servants to notice and regard them? The season in question is one, in which such indications would, to all appearances, be peculiarly expedient. On the supposition that it is a season, such as it has been described, pregnant with the most important events, and designed to usher in, at some early, but undefined period, a time of trouble and trial to the Christian World, greater and more protracted than it has ever yet experienced; what could be more desirable to the people of God than to be awakened to a sense of its near, and perhaps sudden approach? For though *they* will not be the *immediate* objects of this visitation, yet doubtless such will be its nature and extent, that it will involve them in situations of peculiar difficulty and temptation; will call them to the exercise of peculiar duties; and will require of

them a peculiar course of previous preparation and discipline. And in this view, then, of the case, may it not be deemed highly probable, that God would grant to them such a seasonable insight into his intended operations, as would be sufficient to lead them into this necessary course of preparation and discipline? He, who gave his disciple a sign, by observing which they might flee from Jerusalem, that devoted city, and not perish with their unbelieving countrymen, would surely vouchsafe (as it may be reasonably inferred) to his people in this momentous Crisis, some clear indication of the judgments with which he was about to visit the antichristian and apostate church: especially when such an indication would be necessary for their own preservation, purity, and happiness.

This probability, however, will be greatly strengthened by another consideration. The season, or Crisis, to which our present remarks apply, is one, respecting which the Prophets themselves lead us to infer that a clearer insight into the predictions of Scripture, than past ages enjoyed, would be one of its prominent and distinguished features. Daniel (ch. xii. 7.) was assured by the angel that “the words were to be shut, and the book to be sealed even ‘*to the Time of the End:*’” an assurance which intimated, that when that period should arrive, the seal

should be taken off and the book opened. The vail of prophecy should be more widely removed; and a clearer insight be vouchsafed into the mysterious but predicted counsels of the Almighty than had been previously granted to the church.

Strikingly coincident with this intimation, is that conveyed by another and almost a parallel passage in the tenth Chapter of the Revelation of St. John; who, when he was about to write what the voices of the seven thunders had uttered, heard “a voice from heaven: saying unto him, *seal up* those things which the seven thunders have uttered and write them not. And the Angel, whom he saw standing upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, that there should be time no longer,” *i. e.* that no further delay should take place—that no longer space should intervene: “but in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared by his servants the prophets.”—Now the days of the voice of the seventh Angel, comprehend the “*Period of Judgement* ;” which, as we have already seen, is the same with “the Time of the End.” But at the *beginning* of this period “*the mystery of God will be finished*”: a declaration, which

seems to be equivalent with that of the Angel to Daniel, and to intimate, that from that time the purposes of God, which had been previously involved in darkness and mystery, should be progressively and distinctly unfolded ; a brighter day should commence ; and new and increasing light be shed on the objects of prophecy, till the whole would be accomplished. It does not indeed appear possible from the very nature of things, but that this must be the case. For the events assigned to that period are so clearly defined, are so big with importance and interest, and must have so powerful an influence on the state both of the world and of the church, that it is impossible to suppose that they could be successively and circumstantially accomplished, without reflecting such additional and increasing light on the prophecies which describe them, as must prevent them from being any longer involved in that degree of mystery and doubt which had previously obscured them.

But let it then be further remembered, that when the Crisis of which we are speaking shall have arrived, some considerable portion of the period of Judgement will have already elapsed. It will be the season immediately preceding the effusion of the 7th vial, when the events predicted to occur in the earlier part of that period will have actually taken place ; when several of the

vials having been already poured out, either their contents will have been obviously expended, or their effects will be still in visible and active operation ; and, consequently, when the Church of Christ will be placed in a more favourable situation than she has ever before enjoyed, for interpreting the revealed purposes of the Most High ; and will be in the possession of such means, as she has never antecedently enjoyed, for ascertaining the precise and interesting Crisis in which she will then stand.

But there is yet an additional consideration to be noticed on the subject of the present chapter. The probability that as the time of trouble approximates some clearer intimations of its approach will be vouchsafed to the church, rests not merely on the presumptive arguments already produced. There is testimony of a more positive and tangible kind. There is a direct proof from Scripture, that it is not the Lord's design to leave his people altogether in ignorance, at the time of which we are speaking, of those things which are coming on the earth, nor to suffer them at that time to be taken by surprize and unawares. In that passage of the Revelation, which describes the events that will take place in the interval immediately preceding the pouring out of the vial by the seventh Angel—in this precise part of the

Vision there is a parenthetical admonition addressed by Christ himself to his church, and inserted, as may be justly conceived, for the most important purposes. ("Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Rev. xvi. 15.) Without at present adverting to the particular and seasonable instruction communicated in this admonition, it is *the circumstance of its being communicated* that is to be noticed as bearing on the present subject. When our Lord, in so remarkable a manner, introduces the preceding admonition, at such a singular Crisis, and calls upon his people to act with a particular reference to the circumstances in which at this Crisis they will be placed; is it not a very convincing proof that they will not be ignorant of the Crisis itself, or of the circumstances which distinguish it? On the supposition that they would be ignorant of these things, how is it possible that they should understand the admonition as particularly addressed to them at that time, or should profit by the instruction so seasonably conveyed by it? Of what advantage would it be to them, when suddenly overwhelmed in its calamities, to discover that there had indeed been suitable instruction given, by which they might have been prepared for its

approach ; but that no sufficient indications had been vouchsafed to warn them of its coming, or to awaken them to a sense of their situation in reference to it ?

Supported by these arguments the writer ventures to affirm, that the question proposed for consideration at the commencement of the present chapter, has been satisfactorily answered. There are strong and sufficient reasons for indulging the expectation, that as the time of unprecedented trouble shall be drawing near, God will vouchsafe such clear intimations of its approach, as shall enable his people, in obediently interpreting these “ signs of the times,” to discover his will, and to learn their duty in a way peculiar to themselves ; for “ the secret of the Lord is with them that fear him.” To suppose that this Crisis, whenever it may arrive, will not be distinctly discernible by such as shall humbly and diligently attend to these intimations, is to entertain a supposition, opposed by many strong probabilities, deduced from the word of God ; and militating against almost all the objects and purposes for which this most seasonable admonition was vouchsafed to his Church, “ Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments ; lest he walk naked, and they see his shame.”

CHAP. IV.

THE PRESENT CRISIS THE INTERVAL WHICH PRECEDES THE TIME OF TROUBLE.

THE writer having established, as he conceives, in the preceding chapters, two preliminary positions: first, that there is a time of unprecedented trouble predicted to commence at the effusion of the seventh vial; and, secondly, that the season which immediately precedes this event is a Crisis, which, whenever it may arrive, the Church will be competent to discern, and expected, practically, to improve; he now proceeds to the consideration of a third position, which it is one principal object of the present work to discuss and confirm. The position is this: *that the Crisis of which we have been speaking is now actually arrived: that the present season is that interval which precedes the commencement of those hitherto unexampled judgments, with which the Almighty will visit and, in the end, overthrow every anti-christian power; and, during the progress and through the operation of which, He will convert and restore the Jews, and will protect and purify his Church.*

As there, confessedly, can be no Crisis more momentous and interesting to the Church of Christ than the one here supposed; so there is no subject, it is presumed, which can be entitled to a more serious and candid consideration than that which it is now intended to discuss. In conducting this discussion it is proposed to confirm and establish the position assumed, by the three following arguments:—

First, To prove, that the present Crisis is the interval which immediately precedes the time of unprecedented trouble, from the chronological series of events compared with the predictions of Scripture.

Secondly, To show that the state of the world and the signs of the times at the present season strikingly accord with the intimations of prophecy in reference to that interval.

Thirdly, To strengthen the preceding testimonies by a direct and independent proof from the word of God.

In entering on the discussion of these points, the writer ventures to request, that he may not be hastily and prematurely accused of having fallen into the error, which, it must be confessed, that modern interpreters have not always avoided, of having suffered their judgment, in some instances, to be unduly biassed by the influence of passing events, and consequently of having

given to such events, in the exposition of prophecy, a pre-eminence, to which it has afterwards appeared, that they have had no well-founded pretensions. He is fully aware of the evils which result from such inconsiderate attempts to interpret the predictions of Scripture; and of the discredit which their subsequent failures have brought on the general study of prophecy. At the same time he must so far refer in vindication of the present attempt to his statements in a former chapter, as to observe, that since there are certain "times and seasons," in which the endeavour to interpret the prophecies by an application even to passing events, is not only lawful, but expedient: so the present Crisis, if he should be correct in his view of it, is one, in which such an application is peculiarly necessary; and may prove, through the Divine blessing, eminently useful. If *this be indeed the Crisis*, which he apprehends it to be, he cannot render a more essential service to the people of God, than distinctly to place before them the proofs on which this apprehension is founded; and thus to rouse them to a due consideration of the dangers and duties to which, at such a season, they are specifically called.

CHAP. V.

THE PRESENT CRISIS PROVED TO BE THE INTERVAL WHICH PRECEDES THE TIME OF UNPRECEDENTED TROUBLE, FROM THE CHRONOLOGICAL SERIES OF EVENTS, COMPARED WITH THE PREDICTIONS OF SCRIPTURE.

IT has been already stated, that the time of unprecedented trouble will commence at the pouring out of the seventh Vial of Wrath; consequently the interval, which immediately precedes it, is that which takes place between the commencement of this, and the termination of the fifth Vial. Let it then only be shown, from the chronological series of events, compared with the predictions of Scripture, that the period of 1260 years being now concluded, "the Time of the End" is so far advanced in its progress, as that the first five Vials of Wrath have been already expended — and the writer humbly conceives, that he shall have sufficiently proved the first point which he is endeavouring to establish.

The period of the 1260 years is a subject, which, from the prominence and frequency with which it is brought forward in the Prophetical Writings, as well as from the deep importance

which it derives from its close connection with the destinies of the Church, has largely exercised the attention and consideration of the readers of prophecy: and many and diversified have been their opinions respecting the commencement and termination of this remarkable period. It appears, however, that there are two erroneous principles, on which investigations on this subject have frequently proceeded, and which have tended to involve them in much confusion and mistake.

There has been an opinion strongly maintained by several interpreters of prophecy, and through them very generally communicated to their readers, that while the period of 1260 years comprehends the reign of antichrist in the Latin kingdoms, it equally includes that of the antichristian power over the Greek Empire; that, in consequence, the rise of the Little Papal Horn in the West, synchronises with that of the Mahometan Horn in the East; and, that having carried on their opposition to Christ and to his kingdom, in two parallel and continuous lines, during the predicted period, they will, at the expiration of it, terminate their career together. But plausible as this hypothesis may appear, and supported, as it has been, by names of no small authority, the writer ventures to affirm, that it rests on no adequate scriptural

foundation. That the Mahometan Horn, indeed, has proved a most formidable enemy to Christianity in the East, and that it will probably unite with the Western Antichrist, in the last great combined opposition to the Kingdom of Christ, when they will ultimately perish together, are points which he readily concedes : but, that in their respective progress and duration, and, consequently, in their rise and commencement, there is any stated or alleged connection between them, he cannot but regard as an assumption destitute of scriptural proof. He has endeavoured to show, in the observations on the chart prefixed to this volume, that the period of 1260 years, wherever mentioned in prophecy, is applied *exclusively* to the Western Empire, and to the Papal Horn; and that the vision of the Mahometan Horn, so far from having any connection with this period, has a date and a duration of its own, expressly assigned to it. Let it be remembered, that the period in question is, that “time and times and the dividing of time,” during which the Saints of the Most High are to be given into the hand of the Little Horn, which was to rise up after, and among the Ten Horns, or Kingdoms into which the *Latin or Western Empire* should be divided. Here it was, within this empire, thus divided, that the power of this Horn should be exercised for the period

prescribed ; while, for the same period, the ten kingdoms themselves, symbolized by the ten horned beast of Daniel and St. John, should, by their authority, uphold the power of the Papal Horn, and so wage war with the Saints. But, as to the Mahometan power and the Eastern Empire and Church, there is no reference or allusion made to them in these, or in any other passages, which mention the period of 1260 years.

Let it also be farther remembered, that this period of 1260 years, when it is applied to the horn and the beast of the Western Empire, predicts the *duration*, not of their *existence*, but of their *power and prosperity*. At the expiration of this period, the judgment *begins* to sit ; but its sitting may be continued through a protracted season. When the 1260 years are ended, then those dispensations of Providence more directly *commence* their operations, which will progressively weaken the power, and annihilate the prosperity of these adversaries to Christ and his Church ; and will eventually conduct them to that catastrophe, when they will “ both be cast alive into a lake of fire, burning with brimstone.”* If these circumstances were steadily kept in remem-

* Rev. xix. 20.

brance, it would greatly simplify and facilitate the consideration of the subject under review.

A second erroneous principle, on which interpreters have often proceeded in their attempts to determine the period of the 1260 years, has been the endeavouring to fix on some particular era or event from which they might date its beginning, and so *predict* its termination; instead of waiting till the conclusion of the period having disclosed itself, they should be enabled, from thence, to discover the time of its commencement. There *may* be some instances in which (as it has been remarked in the observations on the Chart) it may be the purpose of God that the commencement of a prophetic series shall be seen *before* its termination arrives; but this is not *generally* the case; and that it is not the case in the particular prophecy now under discussion, may be inferred from this circumstance; that in the whole history of the Western Church and Empire, no event of sufficient prominence and magnitude has presented itself, on which the expositors of prophecy having fastened their eye, have been induced, *independently of some other considerations*, to say, “*This is decidedly the event from which the deliverance of the Saints into the hand of the little horn is to be dated.*” Those dates, on which they have fixed for the commencement of this period, have

generally been selected, not from their own commanding and paramount importance, but from their supposed connection, or apparent agreement with some other favourite hypothesis. The grant of Phocas, for instance, would never, it is probable, have been brought forward for this purpose, had it not been found that, by synchronising with the rise of the Mahometan horn, it gave countenance to the double interpretation of an eastern and a western contemporaneous antichrist. In like manner, the dating of this period from the middle of the eighth century, when the temporal power of the Papacy became more directly established, was the more readily adopted, from the circumstance of its favouring a pre-conceived notion, that the period itself would terminate about the year 2000 after Christ. It is not intended by these remarks, to cast any censure on the persons who may have respectively maintained these opinions; but merely to confirm and illustrate the present argument. They proceeded in their exposition of the prophecy on a principle, on which it was not designed that the prophecy should be interpreted. It was not till the expiration of the period should have arrived, that its commencement was to be known. This is the only principle on which, in the opinion of the writer, the true interpretation will be found; and with which the general

examples furnished by the Scriptures in similar cases, most obviously accord. No one could have conjectured the time, from which the 430 years of Israel's sojourning in a strange land was to be dated, till, at length, their Exodus out of Egypt determined the question: nor did Daniel understand that the predicted term of Judah's captivity in Babylon was completed, till the seventy years, foretold by the Prophet Jeremiah, were actually accomplished.

CHAP. VI.

THE SAME SUBJECT CONTINUED.

IT is on the principle, stated in the close of the preceding chapter, that the writer forms his conclusion respecting the period of the 1260 years. He believes that the time of its duration is past; and, from thence, he ventures to deduce that of its commencement.

The time in which he apprehends this predicted period to have expired, was the year 1792. In the month of August, in that eventful year, the seventh trumpet, at the beginning of the French revolution, most awefully sounded. It is not possible that any image could have been selected, which would have afforded a more striking and accurate illustration of the effects produced by that tremendous explosion than the one here used. It was in the midst of profound peace, and universal tranquillity; when not a breath disturbed the political atmosphere of Europe, and scarcely a cloud was seen to rest on its horizon; that, on a sudden, the terrible blast of this appalling trumpet was heard throughout the Papal Empire, awakening and

alarming the nations. Nor did it give an uncertain sound. It was a trumpet of *woe* ; breathing out devastation and war ; and, through its baneful influence, for more than twenty years, deluging the kingdoms of the beast with desolation and blood.

But not to anticipate events, to which there will be occasion hereafter more fully to revert, the first object must be to trace out from this (assumed) termination of the period, the point of its commencement. From reasons already stated, it is plain, that in pursuing this investigation, it must not be expected to arrive at any event, which, from its paramount importance, might have originally attracted notice, as being *evidently* the point in question. The existence of such an event, while it would have defeated the object of the prophecy, by leading to a premature disclosure of the date of its commencement, is not in itself necessary for elucidating and confirming its accomplishment. All which is required is, that the event, at which, on carrying back our research, we may arrive, shall prove to be one of such a description and character as will warrant us, without putting on it any forced or unnatural construction, in ascribing to it the act of having delivered the Saints into the hand of the little horn. An event of this kind will be amply sufficient for the

purpose of fixing the commencement of this period. And it is at precisely such an event, that, on following up this enquiry in the way proposed, we do arrive. For, if beginning at the year 1792, we ascend in a numerical progress for 1260 years, we shall find our reckoning to terminate in the year 533 — the very year in which the Emperor Justinian published a remarkable edict, in which he not only denounced anathemas against certain heretical teachers and their followers, but promulgated a statement also of his own faith, as a rule for that of his subjects; while, at the same time, he accompanied the publication of this edict with an epistle to the Pope, and another to the Patriarch of Constantinople; in both of which he recognizes the arrogant pretensions of the former, as the successor of St. Peter, and acknowledges him as the Supreme Head of all the Churches. These documents, together with an answer from the Pope, in which he gives the sanction of his authority, as the recognised Head of the Church, to the religious edict of the Emperor, were all enrolled at full length, by Justinian himself, in the volume of the civil law; and thus obtained the stamp of public and legislative authority, as the laws of the Empire. By this act, then, of the supreme secular power, acknowledging the spiritual supremacy of the Bishop of Rome, re-

quiring universal submission to him, as Head of the Church, and accepting the sanction of his authority, in that character, to the imperial edicts, it may be justly considered that the Saints were virtually delivered into the hand of the little horn. A more distinct, overt, and formal mode of performing such an act, cannot well be devised; nor one which seems more clearly to meet the sense of the inspired writer: and when it is compared with the extraordinary event, which 1260 years after so signally marked the termination of this remarkable period, it may surely be admitted, as a satisfactory point from which the commencement of the period may be dated.

Much, indeed, has been said against the mode of computation here adopted; which consists in reckoning a *part* or *portion* of some given time, of a day, for instance, or of a year — as if it were the whole of that period. But it is a mode so commonly in use among mankind, and so frequently occurring in Scripture, of which the statement given of our Lord's Resurrection from the dead, is an obvious and familiar example; that the writer does not deem it necessary to add any thing further in explanation or defence of it. According to this mode of computation, the year 533, A. D., in which Justinian's edict, dated on the ides of March, was issued, will constitute the first year of the period of “a time,

times, and the dividing of time;" while the addition of 1259 years will terminate in the year 1792; in the course of which, the seventh trumpet, ushering in the French Revolution, sounded; and of which, the portion that elapsed previously to this event, was the twelve hundred and sixtieth, or the *last* year of that great prophetic period.

There are, however, two other objections, occasionally urged against the use that has thus been made of Justinian's edict, to which it may be expedient briefly to advert.

It is said, that there were two edicts of Roman Emperors prior to that of Justinian, granting supremacy to the Roman Pontiffs; namely, that of Gratian and Valentinian in 375 or 376, A. D.; and that of Theodosius and Valentinian in 445, A. D. On what satisfactory ground, then, it is asked, is the liberty to be claimed, of selecting at pleasure the edict of Justinian, while the two more ancient grants of his predecessors are passed over? To this objection it may be replied,

First, The event has shown, that neither of the two earlier edicts are to be the dates for the commencement of the 1260 years; since nothing occurred in the years 1637, A. D., or 1704, A. D., which could mark the termination of this memorable period.

Secondly, There appears to have been a very essential difference between the edict of Justinian and the grants of his predecessors. The latter, it is true, and especially that of 445, A. D., admit, in the most extravagant terms, the power claimed by the Pope, but *ascribes it merely to the grants of preceding Emperors* : while the former recognising the same pretensions in as ample a manner, uses language which admits them as a *divine right*, and on the very grounds on which the Pontiff himself rests them, namely, as *being successor to the inheritance and sovereignty of St. Peter*. This important circumstance, even if nothing more could be said in support of Justinian's edict, would decide the question in its favour. But,

Thirdly, It must be remembered, that this act was to deliver the Saints into the hand of the *little horn*. But the little horn was not itself to arise, till the destruction of the Western Roman Empire had opened a way for the rise of the ten horns ; *among* which, and *after* some of them at least, this was to make its appearance. As that event, then, did not take place till the year 476, A. D. ; it was not possible that either of the two earlier edicts, the last of which was issued 30 years before, could be *that*, by which the surrender in question could be effected. It is not, therefore, from *choice*, but from *necessity*,

that the two more ancient edicts are rejected, and the preference given to Justinian's: while, so far as the argument founded on priority avails, this latter clearly supersedes the grant of Phocas, which being issued more than 70 years after, merely confirmed the identical title previously granted to the Roman Pontiff.

The other objection to be noticed is the following. Justinian, it is averred, could have no power to deliver the Saints in the Western Empire into the hand of the little horn; for he himself possessed no authority there. But even admitting this to be in a great degree the fact, his edict still appears to have been fully competent for the purpose for which it is adduced. Though it be true, that at the time of its promulgation, he had but little actual power and possession in the peculium of the Western Empire; yet, as the successor and representative of the Cesars, he considered himself as entitled to the sovereignty of it, and laid claim to the whole, though, at the time, it was over-run by hordes of foreign invaders. And this claim was so far admitted, that the successor of Clovis was glad to obtain from Justinian 536, A. D.; only three years after the date of the edict in question — a formal acknowledgment of the independence of France, and a regular transfer of the allegiance

of the provinces of that kingdom.* Let it also be recollected, that Justinian was at that time prophetically the Head of the Beast, and substantially the supreme secular Head of the Christian church : and from what other power than this could the Little Horn, which was now beginning to sprout *after* some, and generally *among* the rest of its fellows, more properly derive the grant of that supremacy ; which, though small in its commencement, gradually extended its spiritual dominion ; and to which at length all the kingdoms of the Beast, as they successively embraced Christianity, and adopted the Justinian code as the law of their respective governments, and consequently this Edict with the rest, subsequently submitted.

Such are the grounds on which the writer meets these objections : and having thus met them, he presumes, that as far as a satisfactory exposition of the commencement and termination of the 1260 years are necessary for his present argument ; so far the proposition, which he is endeavouring to establish is confirmed.

* Gibbon, vol. v. p. 529.

CHAP. VII.

THE SAME SUBJECT CONTINUED.

IN order fully to prove that the period of the 1260 years has been brought to a conclusion, it is not enough merely to adduce an exposition, however in itself plausible and satisfactory, of its probable commencement and termination; it will be necessary also to show, that the period which has elapsed since the alleged termination, has corresponded in its aspect and character, and in the general nature and tendency of its events, with the description which the prophecies give of the period in question. This period, it has been already stated, is "The Time of the End," the period during which the judgment will sit on the Little Horn, and the Vials of Wrath be poured out on the Beast and his kingdoms. The sounding of the Seventh Trumpet, while it terminates the period of 1260 years, introduces this of the Vials; and from the time of its introduction a series of events is to commence, which, after weakening, by desolating judgments, the Papal power and empire, will issue in their final extinction. The question, then, for our

present inquiry is this : — Have the nature and tendency of events since the year 1792, — the assumed date for the introduction of this new and momentous period, — been such as the alleged case supposes them to have been? If they have not been such, it may be safely concluded that the assumption is erroneous, and that the period of the 1260 years is not yet terminated. But if from the year in question the aspect and character of the times have corresponded with those predicted, and the judgment has manifestly been sitting, then we may reasonably consider this circumstance as furnishing additional testimony to the statements in the preceding chapters, and strongly confirming the proposition under consideration.

But surely this is a question, to which it will not require any long time to reply. No one, who is acquainted with the progress and results of the French Revolution, can for an instant doubt of the destructive operation of that portentous event on the Papal power and empire. It is true, indeed, that most of the other nations of Europe were affected, more or less, by this tremendous visitation, and in part experienced its desolating fury; but yet it was on the *Papal kingdoms* that the violence and severity of the tempest chiefly fell, in full accordance with the commission given out of the

temple to the seven angels, saying, "Go your ways, and pour out the Vials of the Wrath of God upon the *earth*,"—the word used in the book of Revelation to designate collectively the Latin kingdoms; and therefore, in this place, pointing out the limits, within which the contents of these Vials would be principally, if not exclusively, expended. In the course of those long and sanguinary wars, which, for more than twenty years, desolated the nations of Europe, which of the Papal thrones was not overturned? Which of the Papal sovereigns was not deposed, expelled, or laid prostrate? Which of the Papal kingdoms was not again and again overrun with fire and sword? Can any one forget the devastations which, year after year, laid waste those wretched countries; the miseries endured from the unbridled excesses of licentious and victorious armies; from cities burnt and pillaged; from spoliation, from insult, from extortion; from the wanton waste of life, from the prodigal effusion of blood, with all the accompanying bereavements which visited every family, and interrupted the course of all domestic happiness? Can any one call to mind these complicated sufferings, protracted through so many years, and not discern in them the fulfilment of those predicted judgments, which the Vials of Wrath were to introduce?

On a more minute inspection, however, into these Vials and into the particular plagues, which they were respectively employed to inflict, their accomplishment in the events which have occurred since the year 1792, will be more clearly manifested; and consequently the present argument will derive from such an inspection additional strength and confirmation. It is said, “And the First Angel went and poured out his Vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.” By this noisome and grievous sore, which is here represented as falling upon the men which had the mark of the Beast and worshipped his image, may be understood that monstrous principle of Atheism and Anarchy, which on a sudden was publicly avowed in France on the sounding of the Seventh Trumpet, and rapidly diffused its pernicious consequences throughout the surrounding nations.* For a long time the humours, which produced this noisome sore, had been secretly working in the body politic; but at length, in August, 1792, the eruption took place, and

* The writer, in the following interpretation of the Vials, acknowledges himself indebted to Messrs. Faber and Cuninghame, whose views he has in general adopted, and whose language he has occasionally borrowed.

that spirit of Jacobinism, comprehending in itself every thing irreligious, unnatural, lawless, and abominable, openly broke forth into a loathsome and ulcerated wound; the pestilential effects of which soon filled the Papal kingdoms with misery and death; extended their baneful influence in a greater or a less degree into almost every Protestant nation; and to this day may still be traced in that disposition to resist lawful authority, that contempt of established usages, and that daring, offensive infidelity, which in this happy country too frequently even now obtrude themselves.*

“And the Second Angel poured out his Vial upon the sea; and it became as the blood of a dead man, and every living soul died in the sea.” This description strikingly depicts the dreadful and long-protracted massacres of revolutionary France, especially during the period which was emphatically called *The Reign of Terror*. These massacres, commencing in September, 1792, and extending from the metro-

* It may be here remarked, that though the Vials are poured out in succession, yet it does not hence follow that the effects of one may be exhausted before the effusion of the next shall take place. Poured out consecutively, they may yet for a season continue their operations contemporaneously together; nor will the contents of some of them, it is probable, be totally expended till the final consummation shall arrive.

polis to the provinces, converted the whole territory of France into one vast slaughter-house. The nation was literally drenched in its own blood: and it has been computed that not less than two millions of persons perished in that devoted country within a few years after it became a republic.

“ And the Third Angel poured out his Vial upon the rivers and fountains of waters; and they became blood.” The effusion of this Vial quickly followed that of the preceding one; and aptly describes those revolutionary wars, which, in consequence of the memorable edict passed in November, 1792, laid waste through a series of bloody and desolating campaigns nearly the whole of the Papal earth. The mind actually sickens at the recollection or relation of the horrors and miseries inflicted by the republican arms of France during the period in question. Germany, Spain, Italy, and many other smaller states, “ the rivers and fountains of waters,” were the victims of these tremendous, but, as we are reminded in the vision, retributive judgments on these guilty nations. For “ I heard (says St. John) the Angel of the Waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus: for they have shed the blood of saints and prophets, and Thou hast given them blood to drink: for

they are worthy. And I heard another angel out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

"And the Fourth Angel poured out his Vial upon the Sun; and power was given unto him to scorch men with fire. And men were scorched with great heat." Republican fury at length expended itself; and out of the tumultuous chaos in which France had been so long convulsed, a more settled state of things arose. It was not, however, a state more favourable to the peace and happiness of the Papal world. A military despotism succeeded. The government of Napoleon Bonaparte, first as Consul, and afterwards as Emperor, became the Sun of the Latin earth. And it was to this Sun, on the pouring out of the Fourth Vial, about the year 1802, that power was given to scorch men with fire. No symbol could more clearly prefigure the calamities, which, for the space of the ten or twelve succeeding years, this despot, in the exercise of the power committed to him, inflicted on the Papal nations. Protestant countries, it is true, did not altogether escape the heat of this burning Sun. Many of them acutely felt the fire of his rays. But France herself and the other kingdoms of the Beast were *scorched* indeed. Devastations, dethrone-

ments, massacres, conscriptions of men and money levied with unrelenting severity, all swelled the sum of human misery; and show that Napoleon was an instrument, prepared for a season to punish the apostate nations; which, as the vision had predicted, though they “were scorched with great heat, yet blasphemed the name of God, which had power over these plagues; and repented not to give Him glory.”

But in the mean while, the Fifth Vial had commenced its operations, and by the event which it produced, had imparted a new and peculiar character to these memorable times. It had been “poured out upon the seat of the Beast.” When the Seventh Trumpet sounded Austria was, as she long had been, the seat (*i. e.*) the throne of the Beast. Here the successor and representative of the Cæsars in the Western Empire, still maintained his sway, and upheld the supremacy of the Little Horn. From the time, however, in which the judgment had begun to sit, Austria, together with the other Papal powers, had felt its direful influence. In vain had she placed herself at the head of all the coalitions against revolutionary France. Failure and defeat, disgrace and imbecility, had marked her steps. Battle had been lost after battle; army had been destroyed after army;

province had been taken after province ; till at length the Vial was poured out upon her in 1806. Her monarch, after seeing his territories twice invaded, and his capital twice taken by the armies of Napoleon, was compelled to sue for an ignominious peace ; to release, as Emperor of Germany, his subjects from allegiance ; and to renounce, as it should seem for ever, that proud and distinguished title, by which his predecessors, through so many centuries, had vindicated their claim to be the surviving head of the Roman empire. Far, however, was the kingdom of the Beast from being reclaimed by this signal fulfilment of prophecy. It still continued, as the vision had predicted, “ full of darkness ; and they gnawed their tongues for pain ; and blasphemed the God of heaven, because of their pains and their sores ; and repented not of their deeds.”

Such are the events, which, as the Vials of Wrath had symbolically foretold, have actually occurred during the period in question. Surely in all these awful visitations, so unexpected, so accumulated, so unlike to every thing which Europe had experienced since the times in which it had been deluged by the invading hordes of barbarous nations, those characteristic

features which were to mark the "Time of the End" have been faithfully delineated. The period which followed the year 1792 was evidently a period of judgment on the Papal earth.

CHAP. VIII.

THE SAME SUBJECT CONTINUED.

IN opposition to the conclusion stated in the close of the preceding chapter, it may be said, that those scenes of trial and suffering on which it is founded, have long since closed. The supposed Vials of Wrath have long ago expended their fury. The nations have for several years enjoyed the blessings of peace. The ancient thrones have been re-established. The former dynasties have been restored. The affairs of Europe have been brought back to nearly the same condition in which they were before the French Revolution. And how does this state of things comport with the Scriptural representation which has been given of the "Time of the End?" How can the present season be a part of the period of judgment?

In reply to this objection, it may be sufficient to repeat a remark which was made in an early part of this work, namely, that there are no grounds from Scripture, nor from the analogy of God's general dealings with mankind, to infer, that the judgments to be inflicted in this period, would continue throughout it in equally active

operation, or even without some occasional intermission: and, perhaps, on investigating the Scriptural marks of this period, it may be found, that an interval of seeming repose, and of comparative cessation from suffering, may constitute one of its characteristic and distinguishing features. But, in the mean time, let not appearances lead to the adoption of an unsound and erroneous conclusion. Let it not be hastily imagined, that the judgment has altogether terminated, because it seems for a time to be mitigated; or that the effects of the Vials have ceased to operate, because their fury, on their first effusion, has expended itself. The Papal nations, indeed, are for the present enjoying, beyond expectation, the seeming blessing of peace. But are they really tranquil within? Is not the interior still portentously agitated with the effects of those revolutionary principles, which, during this period of judgment, have been industriously sown among them? The thrones of the Papal earth have been re-established. But do they stand on as secure a basis as they stood before the French Revolution? Are not some tottering to their very foundations? And do not others betray their weakness and their fears by the despotic and arbitrary measures with which they are labouring to prop and uphold their falling power? The Papal monarchs are reinstated.

But are they restored to that strength and eminence which they formerly possessed? Are they not quiescent, because they are exhausted; inactive, because they are crippled and impoverished? Let the general political posture of the Papal kingdoms at the present season be compared with the attitude which they presented previously to the year 1792, and it must surely be admitted, that even now the judgment has not ceased to sit.

But this admission will be still more readily conceded, if the survey be extended to the state of the *Papal Church*. One most obvious result of the late visitations throughout the kingdom of the Beast, was the diminution of the power and resources of the Little Horn. The confiscation of ecclesiastical property was a measure, which never failed, in a greater or less degree, to follow the march of the revolutionary war. The rapacity of one party, and the necessities of the other, furnished them with a sufficient pretext for seizing and secularizing the revenues and treasures of the church. But, in stripping her of these, they spoiled her of her defence, and made her naked. The Papal Church indeed has to this day lost nothing of her former spirit; nothing of her enmity and hostility to the word and truth of God; nothing of her lofty, extravagant, and exclusive pretensions; nothing of her bigotry

and superstition ; of her ambition and claim to universal sovereignty. In all these respects she is still essentially the same ; while modern circumstances may have served more strongly to call forth, and in some particulars more strikingly to develope her real character.* But, in the mean time, she has lost much of her power to enforce her pretensions. She has lost much of the means and abilities which she once had to injure others and to protect herself. In losing her wealth, she has lost her sinews and her strength. By the dissemination of infidel opinions, by means of the revolutionary armies, on the one hand, and by a partial introduction of a better principle, through the way thus opened for them, on the other hand, she has lost also much of her former influence over the minds of men within her own communion. Awakened in some degree to think and judge for themselves, they are no longer disposed to render to her that blind devotion, and that servile homage which she once exacted from them. So that, contrasting her present with her former state, it cannot be denied that she exhibits the marks of weakness and decline : and shews that the hour of her visitation is at

* In illustration of this remark, the attempt of the present Pope to reduce by his spiritual authority the Mexicans, and to bring them again under the power of Spain, may be satisfactorily cited.

hand. It is to be expected, indeed, that she will yet struggle hard for victory; will muster her forces, and call forth all her energies; and may perhaps again imbrue her hands in the blood of the saints. But every effort will only expose and increase her weakness, and will accelerate her fall. The language of the Prophet is verified in her present appearance and condition. "A drought is upon her waters, and they shall be dried up: for it is the land of graven images, and they are mad upon their idols."*

So far, then, does a review of the state of the Papal kingdoms and church since the year 1792 confirm, by an additional testimony, the exposition which has been given of the 1260 years, and tends to establish the proposition, as it respects the termination of this distinguished period.

But the line of argument which it has been found expedient to adopt, establishes more than it has been brought to prove. For, in tracing the events which have taken place in the Papal earth, since the sounding of the Seventh Trumpet, and which have stamped so distinct and peculiar a character on the times during which they have occurred, it has been also simultaneously shewn that the period of "the Time of

* Jeremiah, l. 58.

the End" is now so far advanced in its progress, that the five first Vials of Wrath have been already expended. Consequently, as the present season is that space which intervenes between the termination of the Fifth and the commencement of the Seventh Vial, it is *proved by the chronological series of events, compared with the predictions of prophecy*, to be that Interval which immediately precedes the predicted time of unprecedented trouble.

CHAP. IX.

THE PRESENT CRISIS PROVED FROM THE STATE OF THE WORLD, AND THE SIGNS OF THE TIMES, TO BE THE INTERVAL WHICH PRECEDES THE TIME OF UNPRECEDENTED TROUBLE.

THE space which intervenes between the termination of the Fifth Vial and the commencement of the Seventh, is that period which takes place under the effusion of the Sixth Vial. Consequently it is with this period that the present Interval, which immediately precedes “the time of trouble,” synchronizes. In order therefore to shew, as it was proposed,

Secondly, that the State of the world and the Signs of the times at the present season, strikingly accord with the intimations of prophecy in relation to this Interval, it will be expedient to begin with inquiring what those intimations are.

It is said (Rev. xvi. 12.) “And the Sixth|Angel poured out his Vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw (says St. John) three unclean spirits, like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the

False Prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. And he * gathered them together unto a place called in the Hebrew tongue, Armageddon.”

The first intimation, which may be collected from this prophecy, respects the *object* on whom the contents of this vial were to fall. It “was poured out upon the great river Euphrates.” “The great river Euphrates” is a symbol used in this book to denote the Ottoman Empire. It was from the great river Euphrates that the Four Angels were loosed at the sounding of the Sixth Trumpet (A. D. 1327. Rev. ix. 15) when the Second Woe on Christianity in the East was inflicted by the invasion of the Turkish armies, which at length obtained possession of Constantinople, and established a powerful monarchy on the ruins of the Eastern Empire. It was on this monarchy that the Sixth Vial was represented to be poured out, and the effects of this visitation are said to have been, that “its water was dried up;” a figurative expression, used in accordance with the symbol here employed, and denoting the gradual but progressive exhaustion

* “And *they* gathered them together,” as the Greek idiom allows the passage to be rendered.

of the strength and resources of the monarchy in question. The language does not necessarily mean that its power should be utterly broken and annihilated under the operations of this Vial. Such an interpretation would not agree with the tenor of other prophecies ; by which, as it has been already intimated, it seems more than probable, that this irreconcilable adversary of Christianity will at last openly unite with its other enemies, and will perish together with them under the Seventh Vial, in one combined and impious attempt to defeat the counsels and armies of the living God. But for the present, according to the intimation of the prophecy, its strength was to be weakened, its population wasted, and its territories dismembered and impoverished.

And needs it to be asked whether this description accords or not with the state of the Turkish Empire at the present season? In whatever year it may be conjectured that this Vial commenced its operations, it is plain, that for the last three or four years at least, its exhausting effects on the predicted object of its visitation have been severely felt, and most signally displayed. The desolations caused by the tremendous earthquakes at Antioch and Aleppo, the confusion into which the Empire has been thrown by the organized revolt of the

Greek provinces, the defeat, year after year, of the fleets and armies hitherto sent in vain to subdue and quell the insurgents ; * the vacillating councils of the Divan ; the awful mortality in the family of the Sultan — all these disastrous circumstances indicate the fast declining state of that mighty Empire ; expose its imbecillity, and prognosticate its fall. What its future efforts, what its expiring struggles may accomplish, time only can disclose. But, so far as its present condition can warrant a conclusion, its waters are fast drying up. And so far, then, present appearances concur with the intimations of prophecy, and prove that this is the Interval which it is assumed to be.

A second intimation to be gathered from the prophecy, respects the apparently tranquil state, during the interval in question, of the *Papal*

* The writer wishes to remark that he by no means rests his argument on the prosperous issue of the Greek insurrection, nor presumes even to conjecture what the issue of that conflict may be. It may be the design of Providence for a time to defeat the hopes of the insurgents ; and to reduce them under the power of the Pacha of Egypt, to whom it has been said that the Porte has transferred the possession of these provinces for fifty years, as the price of his present efforts to subdue them. But it is not clear that the success of this ambitious and almost independent chieftain might not equally tend to dry up the waters of the Turkish Empire, which, by whatever means it may be accomplished, is the event predicted in the vision.

Earth. It was on *this Earth* that the five first Vials of Wrath expended their contents. It is on the *same Earth* that the Seventh Vial poured out into the air, will commence its operations, when "great Babylon herself will come up in remembrance before God." But, in the mean time, what will be the state of things? The judgment, indeed, will continue to sit, but its active operations will be transferred to another scene, and directed against another object. The Sixth Vial of the Wrath of God will be poured out, not on the Latin kingdoms, but, as it has been shown, on the mystical Euphrates. The Mahometan, and not the Papal Horn, will be the immediate victim of its fury. What inference, then, does this circumstance in the prophetic description suggest respecting the Papal kingdoms, but that for a season they will be permitted to experience comparative repose? Still "gnawing their tongues for pain;" still groaning under the effects of past visitations, they will yet for a time be spared the addition of any new and aggravated judgment. The violence of the storm will abate; its severity will be mitigated; the clouds will be seen discharging their load on some other distant quarter, and, to the eye of an unintelligent and inconsiderate spectator, will appear to have passed away, perhaps, never to return.

There is another passage in the book of the Revelation, which seems to point at the same time, and to the same state of things. It is at the beginning of the seventh chapter, and is introduced into the middle of the Sixth Seal, which comprehends the period in the history of the Church that synchronizes with the Seventh Trumpet. After a figurative description of the tremendous judgments which will characterize this eventful period, expressed in the usual language of Scripture symbols, St. John says, “And after these things I saw four angels standing on the four corners of *the Earth*, and holding the four winds of *the Earth*, that the wind should not blow on *the Earth*, nor the sea, nor on any tree. And I saw another angel ascending from the east, having the Seal of the living God. And he cried with a loud voice to the four angels to whom it was given to hurt *the Earth* and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads.” The reason here assigned for the direction given by the angel may be noticed hereafter: but it is the direction itself, and the fact connected with it, which applies to the present argument. They show that in this season of judgment there will be an Interval of repose and peace, in which the winds of the earth shall be restrained from blowing

on the (Papal) Earth, and for a season from hurting it. A state of things so exactly corresponding with that which, as it is intimated, will take place under the contemporaneous effusion of the Sixth Vial, that it can scarcely be supposed not to be coincident with it, and to relate to the same events.

But how strikingly, in the present time, does the actual state of things correspond with these intimations of prophecy. While the tempest is raging in the Turkish empire, it seems to have passed away from the Papal kingdoms. They are enjoying comparative tranquillity. Contrasted with their tumultuous and agitated condition throughout the preceding Vials, their state under the present is one of repose and quietness. The calm, in truth, lies only on the surface, and is of that deceitful nature, which in itself portends the heavier storm. But to mere superficial observers it presents a different aspect. Not perceiving that this interval of external peace, this temporary intermission from the violence of suffering, is itself the fulfilment of prophecy, and circumstantially accords with the predicted state of things at this particular Crisis, they are led to regard it as a proof that the judgment is *not* sitting; and thus, mistaking the conclusion which they ought to infer from it, convert into an objection to the interpretation here suggested

that very circumstance, which should tend the more strongly to recommend it to their approbation, and to impress them the more deeply with a conviction of its truth.

Thus far again the intimations of prophecy, and the state of the Papal earth, concur in pointing out the present Crisis as the Interval which precedes the time of approaching trouble.

CHAP. X.

THE SAME SUBJECT CONTINUED.

A THIRD prophetic intimation, in reference to the Interval which occurs between the Fifth and Seventh Vials, respects the nature and character of the operations which will mark its progress. Though in one view it will be an Interval of repose, yet in another it will be a time of active and unceasing exertion. With respect to actual suffering indeed, the consequence of immediate and external Judgments, the Papal Earth is represented during the period in question as enjoying comparative tranquillity; but on the contrary, as to its internal state, it will exhibit a scene of the most busy and restless agitation. It is pourtrayed as a season of vast and extensive preparation; of preparation for those great events which are to be accomplished under the Seventh Vial. These events, it has been already shown, will be the deliverance of the Jews, the destruction of the enemies of Christianity, and the triumphs of the Church. Each of these events will, during this important season, be hastened forwards by its respective

agents, whose interference and exertions, as described in the prophecies, will stamp a peculiar character on the times in which they occur.

First, then, the Interval in question, according to the intimations of prophecy, will be distinguished by some preparatory steps towards the deliverance of the Jews. When it is said, “And the sixth Angel poured out his Vial upon the Great River Euphrates, and the water thereof was dried up:” it is added, “that the way of the Kings of the East might be prepared.” By the expression, “the Kings of the East,” it is generally understood that the nation of the Jews is meant. Abraham, their progenitor, is called “the Righteous man from the East *;” and the language applied to them in Scripture intimates, in more places than one, that they shall be a nation of Kings. They are expressly called a “*kingdom* of Priests,” a “*Royal Priesthood* †;” while the true Israel, whom Israel as a nation typified, are said to be made not only Priests, but *Kings* unto God. ‡ According, then, to this interpretation, what is it which is here predicted respecting the Jews, but that one result of the Euphrates being dried

* Isaiah xli. 2.

† Deut. xix. 6. 1 Pet. ii. 9.

‡ Rev. i. 6.

up shall be, that so a way may be prepared for them; a way, by which they may return to their own land, be established again in Jerusalem, and experience the accomplishment of so many prophecies and promises in their behalf? Does not Isaiah employ the same figure, and adapt it to the same purpose when he says (ch. xi. 15.), “And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand *over the river*, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be *an highway* for the remnant of *his people*, which shall be left *from Assyria* like as it was to Israel in the day that he came out of the Land of Egypt?” Little may the instruments, employed in exhausting these mystical waters, be aware of the consequences of their proceedings; nothing may be further from their thoughts than being accessory to the fulfilment of this prediction; but God, who maketh the wrath of man to praise him, and hath all hearts and all contingencies under his control, will so dispose and overrule those events to the accomplishment of his own purposes, that through them a way shall be prepared for his people.

In the corresponding passage in Daniel, a similar intimation is given of the providential interposition of God at this time, in behalf of

the Jews. "At that time shall Michael stand up, the Great Prince which standeth for the children of thy people." Both Michael, and the angel who is speaking to Daniel, had been represented, in the tenth chapter, as contending for the captive Jews against "the Prince of the kingdom of Persia;" and though the power intended by this expression was probably "an evil angel," by whom Satan managed *his* concerns in and by that kingdom, yet the context shows that the events, to which the agency of Michael was directed, were public national events; and intimates that the object of his providential interference was the ordering and overruling in favour of the Jews, the counsels and operations of the Persian government. Analogy, therefore, seems to require, that the standing up of Michael, in a subsequent part of the same Prophecy, must be considered as descriptive of his providential interference as to the state of the Jews, and to those great public events, which will be connected with their recovery and restoration from their present dispersion. And since *the Time*, at which it is here predicted, that Michael shall stand up, is that which immediately precedes the "Time of Trouble such as never was," and consequently, is the time during which the Sixth Vial is pouring out; it follows that the events, which Daniel

intimates as taking place through the agency of Michael, are the same with those of which St. John speaks in the passage under review.

What these events are, it has been already shown. The judgments at this time falling on the Turkish empire, by which its population, resources, and wealth are gradually diminished, its territories are dismembered, and its strength is wasted, are those events which we are thus taught to contemplate not only in themselves as fulfilments of prophecy, but as intimations also of the mode in which the Almighty, in his Providence, is preparing a way for the return of the Jews. At present, indeed, it may not be permitted us to discern the exact progress by which their predicted return will be accomplished. We may not discern the successive steps by which it will be advanced; but, in those events which are now taking place, we see one difficulty, at least, by degrees removing out of the way; one obstacle to the future return of the Jews to Palestine, growing less: for it must be obvious, that until the Ottoman power be in some degree broken, this object can never be accomplished: and, consequently, so far we perceive the dispensations of Providence, in this particular, concurring with the intimations of prophecy. We see through the influence of Divine Agency on

the counsels and operations of man, a probable way opening for the Kings of the East.

Nor in regarding this preparation in favour of the Jews, as one of the Signs of the Times, must we omit to notice those many concurring circumstances which so peculiarly mark the present day, and show that if God, in his Providence, on the one hand, is preparing a way for the return of his people; by His Grace, on the other hand, he is employing means to prepare them also for their return. Who can contemplate the new and extraordinary feelings of kindness and benevolence manifested in these days by the Protestant nations towards this unhappy people: the interest which their cause has simultaneously excited in many different countries: the sympathy which it has elicited: the efforts which it has called forth: the means which are now used to soften their prejudices; to illuminate their understandings; to impress their consciences; to impart to them Christian instruction; and to place, for the first time, in their hands, the Christian Scriptures translated into their own language: but especially, and above all, the increasing disposition which numbers among them manifest (as the most authenticated accounts testify) to receive and peruse with candour and attention these Oracles of Truth, and to discourse, with Christian teachers, on

the mutual differences of their respective faith? Who, it may be confidently asked, can contemplate all these circumstances, of a character so novel in themselves, so important in their tendencies, and so peculiar to the present days, without feeling his conviction increased, that the time is come when Michael is, indeed, standing up for the people of Daniel, however indistinctly his operations may at present be discerned by us; and that, since the waters of the Euphrates are so visibly drying up, the return of the Jews is one object, at least, which Providence designs by this dispensation to accomplish? So far, then, as a *Preparation* for this event was to constitute a feature in the period of the Sixth Vial, so far it may be inferred that this period is actually arrived.

CHAP. XI.

THE SAME SUBJECT CONTINUED.

A SECOND part of the *Preparation* which characterizes the Interval preceding the Time of Trouble, is that which relates to the destruction of the enemies of Christianity. Means will be busily employed during this eventful period to accelerate the final overthrow of the Anti-christian Powers, no less than the deliverance of the Jews. These means are thus described by St. John (Rev. xvi. 13, 14—16.): “And I saw three unclean spirits, like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the Earth and of the whole world, to gather them to the battle of that great day of God Almighty.—And he * gathered them together unto a place, called, in the Hebrew tongue, Armageddon.”

* The construction of the Greek language rather requires it to be read “and *they* gathered them,” which is evidently the sense of the passage ἀ ἐκπορεύεται καὶ συνήγαγεν.

The instruments, here employed, are certain emissaries of evil, who by their machinations would stir up the kings of the (Papal) earth, and of the whole (Antichristian) world; and by these means, having gathered them together to the battle of Armageddon, would accomplish their destruction. As this catastrophe, however, does not occur till the close of the following Vial, it can here be mentioned only by anticipation, and for the purpose of intimating that at the time appointed it will certainly take place. It cannot, indeed, be supposed that this destruction of the enemies of God is the *object*, which these emissaries of evil will design to accomplish. They will, doubtless, have a very different *purpose* in view. But such will be the *result*, such the *effect* of their machinations. They will labour to excite opposition, and to prepare a formidable confederacy against the Cause and Kingdom of Christ. But He that sitteth in Heaven will laugh them to scorn. Having permitted his enemies to display their implacable hatred and impotent malice against Him, He will cause them to rush upon their own ruin, and to fall themselves into the pit which they had digged for others.

But a more particular description is given of these emissaries of Evil. They are said to be three unclean Spirits, coming out of the mouths

of the Dragon, the Beast, and the False Prophet: those three avowed, inveterate, and determined adversaries of Christ and his Church, animated by their spirit, breathing out their hostility, disseminating their principles; like frogs, loquacious, disgusting, and impure; and in the true character of the kingdom of darkness and of Antichrist, pretending, some of them at least, to confirm the truth of their statements “by power, and signs, and lying wonders.”

And is there nothing corresponding with this description to be seen at the present Crisis? Are not the agents of Infidelity, of Despotism, and of Popery, busily and incessantly at work, throughout not only the Papal kingdoms, but even the whole Christian world? Has there ever been a period in the history of the church, in which a more avowed, systematic, and persevering opposition has been carried on against the Word of God? Is not every engine put in motion, which may retard the progress of the Gospel? Are any weapons, which may aid this unholy warfare, however discreditable in themselves, or disgraceful to those who use them, rejected or forgotten? Lies and falsehood, misrepresentation and mistatement, calumny and deceit are means unceasingly and unblushingly employed in resisting the cause of truth. How strikingly do many of the propagators of Anti-

christian principles in our own country resemble the description given of these emissaries of evil in the prophecy? Lost to all feelings of conscience, dead to the sense of shame, subtle and insinuating, filthy and offensive, they are unwearied in the work of mischief; and, like the plague of frogs in Egypt, infest all the borders of the land; and by their clamour or their writings, intrude their disgusting and pestilential tenets into every house and into every corner, among the servants, and among the people. It is probable, indeed, that the peculiar propriety of the symbols employed to describe these agents of Satan and his allies, may be still more clearly developed as their operations advance. But when, in addition to the preceding statements, we further reflect on those extraordinary circumstances which have marked the present Crisis — on the avowed declarations and systematic attempts of the Papal sovereigns against the liberties of mankind; on the blasphemous edicts of the Roman pontiff against the Word of God; on the undisguised and violent opposition of the Papal priesthood to the dissemination of the Holy Scriptures; on the revived pretensions of that church to the gift of miraculous powers in confirmation of her claims to infallibility and supremacy — surely no proof can be wanting that the agents of the kingdom

of darkness are most busily occupied in preparing the materials for some prodigious explosion : an explosion, which cannot but issue in the final ruin of all that are thus standing up against Him, who is “ King of Kings, and Lord of Lords.” In this respect, it is again presumed, that present appearances so clearly accord with the intimations of prophecy, as to warrant the view which has been given of the present Crisis.

CHAP. XII.

THE SAME SUBJECT CONTINUED.

A THIRD part of the predicted *Preparation*, distinguishing the present period, but of a kind very different from that which has been hitherto mentioned, and for a far different purpose, remains to be noticed. The prophetical intimation of it is to be found in the Vision (Rev. xiv.), to which reference has been already made, and the subject of which, as it was then shown, is contemporaneous with the Period of Judgment. It commences with a representation made to St. John, of a Lamb standing on Mount Zion, and with him 144,000, having his Father's name written in their foreheads. This representation, while it immediately connects this Vision with the Sixth Seal, and consequently gives countenance to the exposition, that describes the period of this Seal as synchronising with that of the Seventh Trumpet, seems designed to intimate the protection and security which, during this season of judgment, will be vouchsafed to the people of God. * Sealed with his name in their foreheads, they will be preserved in the day of wrath ; while redeemed from the *earth*, and un-

* See Ezek. ix. 4. 6.

defiled by the abominations of Popery, they will learn to sing the new song of the heavenly Harpers, which no man can learn but they; for they alone will discern, in these awful visitations, the Hand of God, and will praise Him because His judgments are made manifest: a feature in their character corresponding with that, which the Angel had announced to Daniel, as descriptive also of the “Time of the End;” when speaking of that time he had said to him, “Many shall be purified and made white, and tried; but the wicked shall do wickedly, *and none of the wicked shall understand, but the wise shall understand.*”*

These different coincidences sufficiently prove the connection of this chapter with the period of Judgment; while in the passage, which follows this description of the Redeemed, and which, immediately preceding the introduction of the Angel, who announces that Babylon is fallen, consequently relates, in part at least, to the time that occurs before the effusion of the Seventh Vial, that is, to the present Crisis, are these remarkable words, “And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on *the earth*, and to *every* nation and

* Dan. xii. 10.

kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him, for the hour of his Judgment is come; and worship Him, that made Heaven and earth, and the sea, and the fountain of waters."

This passage intimates, that during the time in question, new and peculiar efforts will be made to enlarge the Kingdom of Christ; and implies that while the emissaries of evil will spare no pains in furthering their Anti-christian views, His servants also will be actively using their endeavours to promote His glorious Cause, and to prepare the way for the triumphs of his Church. The Angel, — the Minister of Providence, employed in fulfilling the purposes of the Divine Will — is represented as having the everlasting Gospel to preach unto them that dwell on *the earth*, and to *every* nation and kindred, and tongue, and people; a representation, which predicts that these efforts to diffuse real Christianity shall not be confined to the *earth*, the Papal kingdoms, but shall extend to *all people*, to Heathens, Mahometans, and Jews; while the command, "Fear God and give glory to *Him*, and worship *Him*," includes a call both to the apostate church, to renounce her corruptions and idolatries, as well as to heathen nations, to forsake their abominations, and to cast away their false gods.

Such are the prophetic intimations contained in this passage; and needs it to be remarked how exactly and circumstantially the events of the present season accord with them? The exertions which for the last thirty years have been made, and still continue to be made with augmented energy, to disseminate far and wide the everlasting Gospel, and the providential openings and increasing facilities which have been afforded for the prosecution of this object, have been such as the Christian world has never before witnessed. It is not in one Protestant nation alone, but in almost all of them; it is not in one religious party alone, but in nearly all of them, that the same contemporaneous efforts have been made for the increase and propagation of Christianity. And if the number and variety of the societies which have been formed for the different purposes connected with this great end, — for the instruction of the rising generation, — for the general diffusion of religious knowledge, — for the education and support of missionaries; — for the translation and circulation of the Holy Scriptures: if the funds which have been raised for these institutions; the rank and influence which have been employed in patronizing them; the talents and abilities which have been engaged in their defence and support; be all taken together into

account, it will surely be obvious, that the present Crisis is distinguished, in a peculiar manner, for its efforts in advancing the Church and Kingdom of Christ.

But, it may be asked, as it sometimes is asked, by persons, who, from whatever cause, are unfavourable to these efforts, "What is the good effected by them? We see no benefit resulting from them; none, at least, commensurate with the exertions that are made, and with the importance attached to them. Where are the Heathen nations which have embraced the Gospel? Where are the congregations of Jews which have been converted to Christianity? Where are the Papal communities which have renounced their superstitions and corruptions? Where are even the Protestant countries or churches which have been reformed and purified? The success which has attended these labours, even according to the statements of their most strenuous advocates, have been too partial and confined to be construed into a fulfilment of prophecy, or to stamp, with any peculiar impress, the days in which they have occurred." Such objectors, however, may be reminded, that it is not the *success* of these exertions, which the prophecies intimate as designating the present Crisis, but the circumstance of the exertions themselves *being made*. They

are not the *triumphs* of the Church which are to mark the period preceding the Time of Trouble, but the *Preparation* which leads to them. *This* is the Time of *Preparation*; and, however persons may be disposed to undervalue present exertions, and to decry them because of their supposed unproductiveness; yet, let them remember, that though the seed-time be not the harvest, it is a season of essential importance in reference to the future crop: and that those persons, who would depreciate the labours of the sower, because he is not the reaper, would betray great unacquaintedness with the subject on which they should pretend to decide. The triumphs of the Church are reserved, according to prophecy, to a future period. It is during the approaching Time of Trouble that she will be purified and made meet for the marriage-supper of the Lamb. There is a season appointed when all Israel shall be saved, and when the fulness of the Gentiles shall come in. But the present is not that season; nor, consequently, do *these events* form any part of the *Signs* of the present Times. The work of the present Crisis is to *prepare* the way for these events in their season, by diffusing among all nations the Light of the Gospel, and the Word of Truth; which, like seed deposited in the earth, will, in its due time, spring up; and watered by the Spirit from

above, will bear fruit an hundred fold. The Lord, indeed, does not now leave his servants to labour altogether in vain, as these objectors may sometimes intimate. He vouchsafes to them from time to time such success in their work as is sufficient to encourage their patient perseverance in well-doing ; and to show them, that as the work is altogether His own, so He approves of their efforts in his service. But, on the whole, they are now sowing in faith. Hereafter the harvest will come : when “ he that soweth and he that reapeth shall rejoice together.”

These remarks seemed necessary to meet the objection which was suggested. They intimate that the exertions of the present Crisis are not to be appreciated by the *benefits* which may seem to result from them ; that their *present success* does not constitute, according to prophecy, any part of the “ *Signs of the Times ;*” and, consequently, that the apparent want of it, even though it were as great as it is represented to be, in no respect weakens the interpretation here assumed. The present is the Season of *Preparation*. Such the predictions of Scripture intimate that it would be. Such facts show that it is : and so far, therefore, the intimations of prophecy once more concur with the existing state of things.

Upon the whole, then, it appears that the argument, which has been now unfolded, tends,

like that which preceded it, fully to establish the position which it has been brought to confirm. The State of the World, and the Signs of the Times, at the present Crisis, so strikingly accord with the intimations of prophecy, with respect to those particular marks which would designate the Period of the Sixth Vial, as to leave no reasonable doubt but that *this Crisis is the very Interval which precedes the commencement of those hitherto unexampled judgments, with which the Almighty will visit, and, in the end, will overthrow every Antichristian power ; and during the progress, and through the operation of which, He will convert and restore the Jews, and will protest and purify his Church.*

CHAP. XIII.

THE PRESENT CRISIS FURTHER PROVED TO BE THE INTERVAL WHICH PRECEDES THE TIME OF UNPRECEDENTED TROUBLE, BY A DIRECT AND INDEPENDENT PROOF FROM THE WORD OF GOD.

It is presumed that the arguments already advanced have been sufficient to establish the position repeated at the close of the preceding chapter: and that if nothing more could be adduced in support, yet enough has been said to awaken the attention of the Church and People of Christ to that most important admonition, which, as it has been already seen, is so seasonably addressed to them at the present Crisis.

But the subject, in the opinion of the writer, does not terminate here. There is, as he conceives, another argument to be produced; which, by furnishing a direct and independent proof from the Word of God, will add, by its collateral evidence, considerable weight and strength to the preceding testimonies.

In a Crisis, somewhat analogous to that which the present is supposed to be, the Interval which preceded the predicted judgments on the

corrupt and apostate Church of the Jews, our Saviour gave to his disciples many marks and signs, by observing which, they might infer the near approach of the expected visitation. But of such deep importance would it be to the Christians correctly to interpret those "Signs of the Times;" so intimately would their own peace and safety, and even their very preservation be involved in their not overlooking the peculiar Crisis in which they would be then placed, that their Heavenly Master, in addition to the many previous indications of the impending judgment, was graciously pleased to vouchsafe to them, as it has been already noticed, a peculiar sign, by attending to which, they could not possibly be ignorant of the immediate steps which they would be called to take. "*When ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judæa flee into the mountains.*" Here was a specific event foretold, which, when it should take place, would reflect additional light on all the other "Signs of the Times," and would leave no doubt to those who believed the declarations of Christ, but that the Day of Visitation was actually at hand. And history relates, that the Christians, profiting by this information, obeyed the admonition; and fleeing from

Jerusalem as soon they saw the Roman armies invading the precincts of the once sacred city, were saved from the miseries which fell on their devoted and unbelieving countrymen.

Arguing, therefore, from analogy, it might not be unreasonable to suppose, that in the present Crisis — one so pregnant with interest to the Church — the Lord might be pleased, in addition to the other general signs and intimations which characterize this eventful period, to grant some one signal and specific mark, which, uniting its testimony to those already vouchsafed, might strongly arrest the attention of his people, and rouse them, without hesitation or delay, to the faithful discharge of those peculiar duties, on which their safety and happiness at this juncture would depend.

Now, *such* a mark, in the opinion of the writer, has been granted to the Church of Christ at the present time. And it is this point that he now proceeds to investigate. If, from the investigation it shall appear to be probable that such a mark does exist, it will greatly strengthen the position which the preceding discussion has established: while an accordance with a position, thus established on other grounds, will not a little tend to confirm the probability in question.

CHAP. XIV.

ON THE OBJECT OF THE PROPHECY CONTAINED IN
THE TENTH, ELEVENTH, AND TWELFTH CHAP-
TERS OF DANIEL.

WHEN it was remarked in the first chapter of this work, that Daniel notices only in a cursory manner those great and interesting events, which will take place during “The Time of the End;” this observation must be understood with an exception in respect to one particular instance. This instance occurs in the eleventh chapter of his prophecy: in which, from the thirty-sixth verse to the end, he gives a full and circumstantial description of a certain King who was to arise within the predicted period, and who consequently makes a conspicuous figure in this portion of prophetical history. It is this King and the circumstances connected with him, which form the principal subject of the present investigation. And on this account it will be necessary to begin with a brief inquiry into the design and object of this vision, recorded in the three concluding chapters of the prophecy.

At the first verse of the tenth chapter we read, that “in the third year of Cyrus, King of Persia, a thing was revealed unto Daniel, and the thing was true; but the time appointed was long: and he understood the thing and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.” Daniel was now above ninety years of age, and the proclamation of Cyrus for the deliverance of his countrymen out of captivity had been issued about two years, when he humbled himself in the manner here described. The occasion and the object of this extraordinary humiliation are not stated. But it probably resulted from the great indisposition which he saw in the captive Jews to avail themselves of the opportunity vouchsafed to them of returning to their own land, and from the comparatively unworthy efforts, which were made by them, at the termination of their predicted captivity, to rebuild their city and temple. At his own advanced age, he would long ago have relinquished all thoughts of having a *personal* share in these glorious transactions: but having lived to see the expiration of the seventy years,—the appointed period of his people’s

captivity,—he had probably anticipated a very different scene from that which he now witnessed; and, unable to reconcile present appearances with past anticipations, he sought by prayer and humiliation to obtain a solution of these difficulties; and to learn in what manner, and at what time, those numerous and animating declarations of the prophets, respecting the deliverance and restoration of his nation, were to receive their full and final accomplishment. Such, it may reasonably be conjectured, were the feelings and views of Daniel at this juncture; especially as the vision with which he was subsequently favoured, precisely accords with them. For when being partly recovered from the overwhelming effects of the glorious appearance which had been presented to him, he stood trembling before the angel, the latter said to him, “Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words.”* From whence it is plain, that the communication which he was about to make had reference to the subject respecting which Daniel had prayed and fasted. And what was this communication? “The prince of the

* Daniel, x. 12.

kingdom of Persia (pursues the angel) withstood me one-and-twenty days: but lo! Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia.” During the season of Daniel’s protracted humiliation, the affairs of his people, in whose behalf he was praying, had not been neglected. The angel had been employed in counteracting the machinations of their enemies, and by the assistance of Michael had prevailed. “And now (says he) I am come to make thee understand, what shall befall thy people *in the latter days*.” Here was the purport of his message. It related to the future destinies of Israel. And such, then, we may conclude, had been the subject of Daniel’s supplication. He was looking for a *present* fulfilment of the predictions respecting his people. And such a fulfilment they would, *in part*, receive. But their grand and final accomplishment was reserved for the *latter days*. Notwithstanding present appearances, and the disappointed expectations of the prophet, there was a time pre-ordained in the counsels of Jehovah, when all his hopes would be amply realised, and the redemption of his people be commensurate with his largest anticipations. Did he enquire as to the time, and the circumstances, when this event would take place? This further

information would be granted him. It shall take place at "The Time of the End;" when a King, distinguished by marks the most discriminating, and by exploits the most extraordinary, shall come to his end in a manner as unexpected as unprecedented. "*At that time*" (as we read in the first verse of the twelfth chapter) shall Michael stand up, the great prince, which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and in that time shall thy people be delivered, every one that shall be found written in the book."

Such, then, was the object of the vision. *Its chief and leading design was to vouchsafe to Daniel an assurance of the certain though distant accomplishment of the prophecies relating to the deliverance of his people:* while at the same time, in subserviency to this principal design, a full exposition was interposed of intermediate events to be fulfilled in successive ages, as leading to the final event, and as adding, by their own accomplishment, new assurance of its future certainty. And such, then, being the object of this vision, it must, in our endeavours to interpret the prophecy, be distinctly kept in view. It is in reference to this object, that "the King," whose cha-

racter and exploits are so minutely described, must be contemplated. He is introduced into the prophecy for the purpose of furnishing a testimony to the great event which the vision was intended to predict. Whatever other part in the general transactions of the world he might be designed in the Divine counsels to fulfil: however subservient in other respects he might be made as an instrument in the hands of the Almighty, for accomplishing the secret or the revealed purposes of his will; yet still, *the main end*, for which he was to be raised up, would be to stand prominently forth as *a Witness*; to indicate by the discriminating features, which his extraordinary character and career would exhibit, the arrival of that long anticipated era, in which Michael would at length stand up for the people of Daniel; and their deliverance, though in times of peculiar trouble, would be accomplished. *When* this “King” shall have appeared; shall have fulfilled the office assigned to him; and shall have come to his end in the manner described; *then* let it be known that the era in question is arrived. Then let it be known that Michael, the great prince, which standeth for the people of Daniel, *is* standing up; and that the time of trouble, such as never was, during which their deliverance shall be effected, is fast ap-

proaching. Then let Israel lift up their heads, for their redemption draweth near.

But it has been already proved in the preceding discussions, that "the standing up of Michael" for the Jews, synchronizes with the effusion of the Sixth Vial; and that the events, to which that expression refers, are the same with those by which the way for the Kings of the East is prepared.* It follows, therefore, that any sign, which indicates the standing up of Michael, and the near approach of the Time of Trouble, will equally show, that the Sixth Vial is already in operation and that the commencement of the Seventh, when that time of trouble will begin, is at no great distance. Consequently, if the position, which has been discussed in the preceding pages, has been duly established, and the present season is, in truth, that Interval or Crisis, which it has been represented to be, then the King, of whom Daniel speaks, has *already* made his appearance, has run his career, and is come to his end; and in thus fulfilling this remarkable prophecy, has furnished to the Church that signal and specific mark, which it is not unreasonable from the analogy of the Divine proceedings to expect, would at this Crisis be

* See pages 77, 78.

vouchsafed. The inquiry, then, which offers itself for consideration is this: Has the prophecy in question received its accomplishment? Has the King, whose extraordinary character and exploits Daniel describes, appeared on the scene of action, and fulfilled the part and the testimony assigned to him in the prediction?

CHAP. XV.

ON THE INDIVIDUALITY AND DESCRIPTION OF
 “THE KING WHO SHALL DO ACCORDING TO HIS
 WILL.”

THE inquiry, proposed in the close of the preceding chapter, may be commenced by remarking that from the view which has been given of the design and object of the prophecy under consideration, it is obvious that all the circumstantial particulars predicted in the eleventh chapter, respecting the kings of the north and of the south, must be understood as subservient to the introduction of *the King*, whose beginning, operations, and end, were to be so distinctly marked. But in the detail of these introductory particulars, one circumstance of considerable moment is to be noticed. The language in which this prophecy is delivered is not, like the usual language of prophecy, symbolical and figurative, but for the most part literal and divested of figure. “And now (continues the Angel, ch. xi. 2.) will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength,

through his riches, he shall stir up all against the realm of Grecia." Here we see that kings are not represented, as in the preceding visions, under the symbols of *beasts* and *horns*, but are literally spoken of as *kings*. Neither in this prophecy does the term *king* necessarily signify, as is sometimes the case, a *kingdom*, or *succession of kings* reigning through a long series of years. The kings here specified were *individual* kings, as history clearly shows: for after the death of Cyrus, three kings did actually reign, Cambyses, Smerdis the magian, and Darius Hystaspes: to whom succeeded Xerxes, the fourth king here mentioned; who, having acquired immense riches, and collected innumerable forces, undertook the memorable expedition against Greece; and thereby laid the foundation of that inveterate hatred betwixt the two nations, which proved in the end the overthrow of the Persian monarchy. Thus, in like manner, the instrument, by whom this overthrow was to be accomplished, is here also literally represented as an *individual* king: for the angel proceeds, "And a mighty king shall stand up that shall rule with great dominion, and do according to his will." And that Alexander the Great was the king here predicted is plain from the circumstance mentioned in the following verse, which so exactly accords with history. "And when he

shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion, which he ruled: for his kingdom shall be plucked up even for others besides those." And it is to be further remarked in illustration of the point under discussion, that in a preceding prophecy the same individual, and the same division of his dominions, had been figuratively represented under the symbol of *horns*. (Ch. viii. 8.) But in this prophecy the symbolical language is dropped, and the literal language adopted.

If we pursue the prophecy farther, we shall find the same language still employed. The kings of the north and of the south are literally kings, and the proceedings predicted are those of *individual* kings, which, down to the end of the twenty-ninth verse, have been minutely and circumstantially fulfilled (as Bishop Newton and other interpreters have satisfactorily shown) in the subsequent histories of the successive kings of Syria and of Egypt.

What, then, is the inference which may be fairly deduced from this peculiarity in the language throughout one part of the prophecy, but that the same peculiarity exists throughout the remaining part of it? Since the kings, mentioned by the angel at the commencement, and

through the succeeding portion of the vision are *literal* and *individual* kings, it seems not unreasonable to conclude that "The King," who subsequently makes so prominent a figure in the prediction, and to whose introduction the mention of the others appears to be mainly subservient, is also a *literal* and *individual* king. If, indeed, it be said, that the unity and consistency of the prophetic language do not absolutely require such a conclusion; yet surely they may be considered as justifying it. At least, it must be admitted, that they furnish sufficient grounds for maintaining that "The King" in question *may* be an *individual* king. And might it not be with the design of more strongly indicating the necessity of such an admission, that the Angel, in speaking of the kings of Persia, and of the king of Grecia, and especially of the kings of the north and of the south, detailed several particulars respecting them in a far more minute and circumstantial manner than but for this reason his object seemed to demand?

But having finished this detail, he hastens with great rapidity, through a long intervening space, briefly, but distinctly, noticing the most prominent and characteristic events which would occur, till he arrives, in the course of his prophetic narrative, at that important period when the appearance of the person in question re-

quired a more enlarged and circumstantial description.

Thus, the 30th verse having introduced the Roman Empire into the prophecy.

The 31st predicts the destruction of Jerusalem by Titus.

The 32d and 33d foretell the Pagan persecutions of the primitive Christians.

The 34th alludes to the conversion of the Empire under Constantine.

The 35th introduces the Papal persecution of the Saints and Witnesses, continued during the period of the 1260 years ; when “some of them of understanding shall fall, to try them, and to purge, and to make them white, even *to the Time of the End* : because it is yet for a time appointed.”

In the next verse “the King,” who, with the circumstances connected with him, is the principal subject of the present inquiry, appears upon the scene of action ; “the King, who shall do according to his will,” and whose extraordinary character and proceedings are thus detailed by the Angel.

36. And the * King shall do according to his

* The translators of our Bible have here used the Hebrew article in a *definite* sense : whereas it is equally capable of admitting an *indefinite* meaning, “and *a* King shall do according to his will.” It is obvious, that to an

will ; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods ; and shall prosper till the indignation be accomplished ; for that that is determined
37. shall be done. Neither shall he regard the God of his fathers, nor the Desire of women, nor regard any god : for he shall magnify
38. himself above all. But in his estate shall he honour the God of forces : and a god whom his fathers knew not shall he honour with gold and silver, and with precious stones,
39. and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge, *and* increase with glory : and he shall cause them to rule over many, and shall divide the land for
40. gain. And at the Time of the End shall the king of the south push at him : and the

English reader, this rendering of the passage would remove a seeming difficulty resulting from the present translation ; which conveys an idea, in itself erroneous, that “ the King,” here introduced, is one, of whom mention had been already made in the antecedent part of the prophecy.

It may be also further remarked, that the Hebrew Copulative, here translated *and*, is frequently used in scripture to signify *Then*, or “ *after that*.” This observation is made on the authority of Mede, so that the passage might stand thus : “ *After that* a King shall do according to his will.”

king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall
 41. overflow and pass over. He shall enter also into the glorious land, and many *coun-*
tries shall be overthrown; but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of
 42. Ammon. He shall stretch forth his hand also upon the countries; and the land of
 43. Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians
 44. *shall be* at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.
 45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Such is the prophetic description of this extraordinary person: who, as the present inquiry undertakes to show, has already completed his eventful course; and now stands forth as a witness to the Church, to designate the important *Crisis*, in which at this season she is placed.

And who then can this extraordinary person have been, but Napoleon Bonaparte, the late emperor of the French? Such is the opinion of the writer, formed after much and long deliberation on the subject. The grounds of which opinion he will now proceed to develop: and, for the greater convenience of considering his proofs, he will arrange them under four separate heads, corresponding to the following particulars in the life of the predicted King; *viz.*

I. The Time of his appearance, and the Part which he was to perform, in subserviency to the general fulfilment of prophecy.

II. His Character.

III. His Exploits.

IV. His End.

CHAP. XVI.

NAPOLEON PROVED TO BE "THE KING" FROM THE TIME OF HIS APPEARANCE, AND FROM THE PART WHICH HE WAS TO PERFORM IN SUBSERVIENCY TO THE GENERAL FULFILMENT OF PROPHECY.

ACCORDING to the place in the prophecy, where this King is first introduced to our notice, we may infer that he will not make his appearance till the 1260 years of papal domination, which, as we are reminded in the thirty-fifth verse, will continue, "even unto the Time of the End," shall have terminated; nor consequently till this latter period (the period during which God will gradually put an end to the triumphs of his enemies, to the sufferings of his Church, and to the dispersion of Israel,) shall have commenced. In this period "the King" will appear; and, as it should seem, in an early part of it: because it is not till he shall have finished his work and have come to his end, that the grand event, the deliverance of Israel, to which this prophecy points, is to be developed; an event which is to be accomplished before "The Time of the End" shall have expired; but which, from

its magnitude, and from the many other important occurrences connected with it, as indicated in various other prophecies, will probably occupy in its developement a considerable portion of time.

An opinion has been entertained by several interpreters of prophecy, both ancient and modern, that this "King," whensoever he should appear, would be Antichrist under his last or infidel form. But there does not seem to be any thing in the prophecy itself to warrant such a conclusion. No intimation is given that, however great might be his enormities in other respects, he would yet be distinguished by any designed and systematic attempt to persecute and exterminate the true Church; an indispensable and uniform feature in the character of Antichrist. It is not, indeed, said that the Saints should altogether escape out of his hands, or that they might not be partially affected by those desolations and calamities, which he would be the instrument of inflicting. But, on the other hand, it is no where implied that *they* would be the *avowed* objects of his indignation, or *peculiar* sufferers in consequence of his exaltation and success. In truth, the description given of the King, especially when connected with the Time of his appearance, strongly militates against the hypothesis in

question. The Little Horn of Daniel, and the Ten Horned Beast of St. John, the two well-known symbols of the antichristian persecutors, were to *practise and prosper during the 1260 years, but no longer*. Then the judgment was to sit on the Horn, and the Beast was to go into captivity. By these expressions, indeed, we are not to understand, as it has been previously shown, that *immediate destruction* would overtake them; but that the days of their *prosperity* would be over. That train of events would commence, which will terminate in their ruin. In the course of their declension they may make some violent struggles, and at times with some apparent success; but their efforts will only weaken themselves, and hasten their end. Now, in opposition to this state of things, “the King” is described as “doing according to his will,” (the very expression which is applied in this prophecy to the rapid and unexampled successes of Alexander the Great,) and as enjoying, for a season, a very distinguished career of victory and prosperity. From which circumstances it might be rather inferred, that instead of being Antichrist in any part of his career, he would prove to be a minister of vengeance, expressly appointed for punishing the antichristian powers: a signal instrument in the hand of the Almighty, of commencing or of carrying on the predicted

judgments against his apostate church*; and thus would be made subservient, though with no such intention on his part, to the introduction of that great event, of the approach of which he was designed to be at once the beacon and the herald; namely, the deliverance of Israel: for this event, as it has been already stated, will be preceded by the fall of the Babylon of the New Testament, during the time of unprecedented trouble; though the Beast and the False Prophet will still be reserved to perish with the rest of the antichristian combination at the battle of Armageddon.

Here, then, in proof of the proposed interpretation, it may be remarked how precisely and circumstantially Napoleon corresponded with the predicted description of "this King," so far as it relates to the time of his appearance, and to the part which, according to the view here given, he was raised up to perform in subserviency to the general fulfilment of prophecy.

* "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." Rev. xvii. 16. It is plain from this passage, that the instruments to be employed in the destruction of Babylon, will be raised up chiefly from among those nations, who have previously been devoted to her will, and have been made drunk with the wine of her fornication. 2d edition.

He *did* appear within a short period after the termination of the 1260 years; and, during his astonishing career effected more in the space of a few years, towards punishing and weakening the Papal kingdoms, than we should previously have supposed could have been done in half a century: while the religious condition of that part of their respective population, which had previously groaned under the yoke of Papal oppression, instead of being made worse by the extension of Napoleon's authority, was actually improved and ameliorated by his success. So far was he from answering, in this remarkable particular, to the description of Antichrist. Are proofs required in support of the foregoing assertions? On the one hand, the toleration and countenance granted to the Protestants in France, and the privileges conferred on the Vaudois Churches in the vallies of Piedmont, and continued to them during the reign of Napoleon, may be cited: on the other hand, with respect to two, at least, of the kingdoms of the Beast, those of Portugal and Spain, a reference may be made to the recorded operations of the Peninsular War. The massacres and spoliations, the miseries and indignities, which the inhabitants of these devoted countries endured during that period of visitation, while they show that "the judgment was sitting," show also that Napoleon

was the instrument employed for executing it ; a powerful scourge, with which the Almighty inflicted on those guilty nations some portion of that retributive justice, which their signal and long continued idolatries and persecutions had awefully entailed on them. A temporary cessation, indeed, to these visitations has now taken place. The instrument has been removed : and the violence of the tempest has for a season abated ; but when the appointed hour arrives, it will probably be found that the desolations inflicted by Napoleon were the prelude, but the prelude only, to those renewed and far heavier calamities, which, in their progress will unfold, and, in their consummation, will complete, the counsels of the Almighty.

CHAP. XVII.

NAPOLEON PROVED TO BE "THE KING," FROM HIS
CHARACTER.

IN the Character of "the King," as detailed by the Angel, the two prominent features are wilfulness and impiety. Of the former of these, as including in it an ambitious and a despotic spirit, which would endure no controul, together with pride, insolence, and cruelty, no other proof needs to be adduced than that which the mere reading of the passage at once supplies. And the same thing may be said of the latter feature. For when it is declared, that he "shall magnify himself above every god, and shall speak marvellous things against the God of gods, and that he shall not regard the God of his fathers, nor the Desire of women, (*i. e.* the Messiah, as the phrase is now generally interpreted*), nor regard any God; for he shall magnify himself above all;" but at the same time, that "in his estate he shall honour the God of forces, and shall acknowledge a strange god, and increase

* See Faber's Dissertation on the Prophecies.

him with glory," there can be no question as to the *impiety* of the person, concerning whom these things are predicted.

Nor will there be any difficulty in showing how exactly the Character of Napoleon corresponded with this description. Wilfulness and impiety were the two prominent features in *his* character during the days of his prosperity, while an opportunity was offered for its developement. In illustration of *his wilfulness*, it does not seem necessary to adduce any particular proofs. Throughout his whole career, no consideration prevented him, whenever he had the power, from "doing according to his will." And as to his *impiety*, as represented in the passages above quoted, no one who has searched into particulars, can doubt. In addition to those instances adduced by Mr. Frere, —such as his ascribing his successes, in his public dispatches, to his *fate* and his *destiny*; his dedicating in the year 1801 the consecrated chapel of the Invalids to Mars, the god of war, and placing the image of that pagan deity on the spot which had been occupied by the Christian symbol of redemption; his declaring in his speech to the Council of Ancients, Nov. 10th, 1799, "I have always followed the god of war; and *fortune* and the *god of war* are with me;" his permitting the most blasphemous

addresses and applications of Scripture prophecies to himself *;—in addition to these proofs and displays of *impiety*, the proclamations issued by Napoleon in Egypt, confirm very strongly his resemblance in this point to the person predicted by the Angel. Let the following extract from a proclamation addressed to the Mahometan priests before his departure for Syria be taken as a specimen:—"Is there a man (he asks) so blind as not to see that all my operations are conducted by *destiny*? Instruct the inhabitants, that ever since the world has existed, it was written that after having overcome the enemies of Islamism, and *destroyed the Cross*, I should come from the farthest parts of the West to fulfil the task which has been imposed upon me. Make them see that in the second book of the Koran, in more than twenty passages, that which has happened was foreseen; and that which shall take place has also been explained. * * * * *

I could call to account each individual among you, for the most secret sentiments of his heart: for I know every thing, even that which

* Dodsley's Annual Register for 1801, p. 267.; Edinburgh Annual Register for 1808, p. 417, and for 1810, p. 529, as referred to by Mr. Frere, in his "Combined View of the Prophecies," p. 449—455. See also Southey's Peninsular War, vol. i. p. 16. 50. 63.

you never communicated to any person; and the day will come, when all the world shall witness, that as I act in consequence of orders from above, human efforts are of no avail against me.” *

Previously to this proclamation, in one issued to the few surviving inhabitants of Alexandria, he had expressly denied Jesus Christ, and had affirmed, that his officers and his soldiers were all true Mussulmen.† In full accordance with which declarations “ his subsequent cruelties at Cairo were accompanied with the most impudent pretensions to a devoted homage to Mahomet and his religion. And with that renegado hypocrisy so congenial to his character, after issuing several profane and ridiculous proclamations, he was not unfrequently distinguished by the name of *Ali Bonaparte*.” ‡

If it should be said in contradiction to the inference which these facts are brought to establish, that Napoleon afterwards restored the Roman Catholic religion in France, and thereby acknowledged the truth of Christianity, it may be justly replied, that this was altogether a political measure; and that so far

* Gifford's Memoirs of Napoleon, vol. i. p. 272.

† Ibid. p. 246, 247.

‡ Ibid. p. 250.

from affecting his individual character, in opposition to the view which has been given, it only shows that the man who could proclaim himself a Pagan in the field of battle, a Mahometan in the plains of Egypt, and a Papist, whensoever it suited his purpose, in France, was in his heart an Infidel, nor “regarded any god, but magnified himself above all.”

CHAP. XVIII.

NAPOLEON PROVED TO BE "THE KING," FROM HIS
EXPLOITS.

IN looking at the Exploits of "the King," as detailed in the prophecy, the first thing which strikes us is the astonishing and unparalleled success which he was permitted for a season to enjoy: for the expression, he "shall do according to his will," implies not only his wilful and despotic disposition, but also the unvarying success with which he would accomplish the object of his wishes. He would "exalt himself" in a wonderful manner to the highest pitch of power and absolute authority. He would marvellously succeed in almost every undertaking, even beyond all expectation, and, in short, would "prosper;" would proceed in nearly an uninterrupted career of prosperity for the season allotted to him.

It is also foretold among his other exploits, that "a god whom his fathers knew not, he should honour with gold and silver, and precious stones, and pleasant things;" and also, that "he shall cause them to rule over many,

and shall divide the land for gain ;” which passages contain not only an intimation of his impiety in reference to the god of war, as explained in the preceding chapter, but also a prediction of the spoil and riches which he would import from the conquered countries as sacrifices to his military glory, and of the division and distribution of the countries themselves among those who shall have assisted him in his military enterprises.

But among his predicted Exploits his expedition into Egypt and Palestine is the one most minutely described in the prophecy, as an event which would particularly distinguish him ; and, when viewed in combination with all the other particulars of his eventful life, would designate his appearance with the greatest certainty. As to the particulars of this expedition, it will be sufficient, without here repeating them, to refer to the forty-first and the four following verses of the extract given in a preceding chapter.* From these verses it appears that the fact of his entering into the glorious land having been stated, the circumstances which induced him to go thither are briefly detailed. Having made himself master of Egypt, he was troubled by tidings out of

* Chap. xv.

the east and north ; in consequence of which he turned his steps towards Palestine, and planted his tabernacle between the seas : a direction in which it seems clear from the prophecy that he did not originally intend to proceed.

In comparing these Exploits of the predicted King with those of Napoleon, it is needless to speak of his prodigious success during the period in which he was commissioned to execute the Divine judgments upon the nations of Christendom. Every thing prospered with him ; and in whatever direction he turned his arms, within the devoted limits, they were triumphantly victorious. Powerful monarchies and ancient dynasties were speedily overthrown by him ; and the most formidable combinations against him vanished into nothing.

No less notorious was his spoliation of the conquered countries, and his seizure of their “ gold and silver, their precious stones and pleasant things,” the most exquisite performances of human art, to embellish and enrich his own capital : while he “ divided the land for gain ” among his generals and adherents, distributing among them dukedoms, and principalities, and even kingdoms, at his pleasure.

His expedition, also, to Egypt and Palestine corresponded, in a very remarkable manner,

with that detailed in the prophecy. He stretched forth his hand upon the land of Egypt*, after taking first Alexandria and then Cairo. At this latter place, having divided the country into departments, he called a general assembly professedly chosen by the people, but actually nominated by his generals. Through the means of this council he issued whatever decrees he pleased; and among others, imposed an oppressive land-tax, not only in Cairo, but also in the poorest villages; and thus he had “power over the treasures of gold and silver, and over all the precious things of Egypt:” while by recruiting his army from the conquered country, he had “the Lybians and Ethiopians at his steps.” †

An opinion has generally prevailed that one intended object of Napoleon’s expedition into Egypt, was to attempt a passage over-land into India, with the view of attacking Great Britain in that which was deemed her most vulnerable part. ‡ And with this design, early in De-

* The Septuagint renders the 42d verse thus: “And he shall stretch forth his hand upon *the Land* ἐπὶ τὴν γῆν: i. e. the Land of Egypt, as it follows, καὶ γῆ Αἰγύπτου οὐκ ἔσται εἰς σωτηρίαν.

† Gifford’s Memoirs of Napoleon, vol.i. p.263.

‡ It has been suggested, for the purpose of opposing the writer’s conclusions, that Napoleon possibly designed to transport his army to the east *by sea*; an hypothesis

cember, 1798, Napoleon went to Suez to survey the isthmus, and to make the necessary preparations for marching his army in that direction, as soon as the season would admit. And *if* circumstances had not interposed, and induced him to change his meditated purpose, *if* he had proceeded in the intended direction, Edom, and Moab, and the children of Ammon (the countries which were formerly inhabited by those nations* ; and which, lying in the line of

utterly groundless, when it is recollected that at that time he had neither ships nor transports in the Arabian Gulph, nor the means of procuring any, and that the British were masters of the Indian Seas. If, however, it should still be considered doubtful, whether Buonaparte had any real intention of conducting his troops from Egypt to India by land, yet his visit to Suez, his survey of that place, and his construction of a fort there, indicated some meditated advance in the ensuing season, on some of the neighbouring countries, from the accomplishment of which he was subsequently diverted by the tidings, which, in the mean time, reached him from Constantinople and Syria, and which induced him suddenly to turn his arms towards Palestine.

* These nations, having been among the most ancient and inveterate enemies of Israel, seem occasionally used by the Prophets, in a typical sense, to symbolize the antichristian powers, the implacable enemies of the true Israel of God in the latter days. But in *this* prophecy the symbolical style (as it has been already observed) is not employed. The language is *for the most part* literal ; and people and places are called by their usual appellations ; as, for instance, *Persia, Grecia, and Egypt, the Libyans and Ethiopians*. Hence it follows that in unison

Napoleon's projected march, testified their alarm by suppliant deputations to him during his residence at Suez), would have been exposed to the invasion and ravages of his armies. But unexpected tidings suddenly altered his plans; by which incident those countries "escaped out of his hands." He did not stretch forth his hand upon them, as he had stretched it forth upon the land of Egypt. These tidings were from "the north," Constantinople; and from "the east," Palestine and Arabia, informing him of the hostile preparations which were making against him, especially of the forces which the Pacha of Damascus, then resident at St. Jean d'Acre, was collecting, and of the multitudes of the Arabs which it might be expected would co-operate with him. "Therefore he went forth with great fury to destroy and utterly make away many: he entered into the glorious land, and many were overthrown."* Gaza, Lydda,

with the rest of the prophecy, *Edom*, and *Moab*, and *Ammon*, are to be here understood in their literal sense, as signifying the countries formerly inhabited by those nations.

* It is said in our translation, "and many *countries* shall be overthrown." But the word *countries* is not in the original. The word *many* having a feminine termination, our translators might very probably conjecture that the word *countries* might be the substantive intended, and have added it accordingly. But it is obvious that the text will equally admit of the insertion of the word *cities*

and Ramah, were attacked and taken. Joppa, garrisoned by 6000 men, was carried by assault; and, in the course of his march, the keys of Jerusalem were delivered unto him; and his camp was planted in the Holy Land between the Dead and the Mediterranean seas. The result of this expedition was indeed disastrous: but it is nowhere said in the prophecy that it would be otherwise. Napoleon's conduct, throughout the siege of Acre, and towards his prisoners afterwards, demonstrates the "*great fury*" with which he went forth on this occasion, the circumstance particularly stated in the prophecy; and the numbers which perished, in consequence of this attack upon Palestine, of Frenchmen, Egyptians, Natives, and British, calculated at not less than 50,000, show what is intended by the expression of his going forth "utterly to make away many." So literally and circumstantially did the exploits of Napoleon correspond with the words of the Angel.

in this place, which some commentators have suggested, and which, if adopted, most clearly predicts the fact as it occurred in this part of Napoleon's expedition.

CHAP. XIX.

NAPOLEON PROVED TO BE "THE KING," FROM
"HIS END."

GREAT and unexampled as was to be the success of the predicted King, during the season of his prosperity, yet a time was to come when this prosperity would terminate. Raised up as a minister of vengeance, as an instrument employed for inflicting some portion of those judgments with which God would visit the Papal powers, he was, till this commission should be fulfilled, to "do according to his will:" nor would his career of victory and success be impeded. But this object being accomplished, his End would come. The same counsels of the Almighty, which had required his exaltation for a time, would equally demand his removal. Like other wilful and infidel conquerors who had preceded him, he was, in his defeat and degradation, to read a moral lesson to mankind: while in this very act, he should yet subserve the particular and specific purpose, which, according to the view here taken of this vision, he was ordained to fulfil.

What, then, at the appointed season, were to be the mode and order of his defeat? “*At the Time of the End,*” or, as the ordinary usage of the Hebrew preposition fully warrants, “*In the time of the end,*” within some part of that predicted and remarkable period, “the King of the South shall push at him.” The first successful stand against his hitherto invincible power shall begin from the south.* Thence a King “shall push at him,” and by repelling, gain ground upon him; while, in the mean time, a more formidable opponent shall assault him in the contrary direction. “The King of the North shall come against him, like a whirlwind, with chariots, and with horsemen, and with many ships, and shall enter into the countries, and shall overflow and pass over;” recovering, in rapid succession, from the grasp of this formidable usurper, the countries which he had

* As in the preceding part of the prophecy the kings of Egypt and of Syria are denominated the kings of the south and of the north, because their respective territories were thus geographically situated, in relation to the land of Judæa, which, from this circumstance, would be deeply implicated in their contests and transactions; so, in this subsequent part of the Prophecy, the kings of the South and of the North may be understood as designating the monarchs of those countries, which occupy the same geographical situation, in respect to the territories of “the King,” who would be so intimately affected by their proceedings.

seized, and even passing over into his own territories, and inundating them with victorious and insulting armies.

The last words of the chapter predict the final result of these combined attacks against this conspicuous person. "He shall come to his end, and none shall help him. *How*, or *when*, or *where* this event shall take place, is not specified. Two points only are stated; the certainty of the event, "he shall come to his end;" and the utterly weak, helpless, and deserted condition to which he shall be reduced, "and none shall help him." The contrast between his former power and greatness, and the imbecility and insignificance in which he will terminate his career, makes a striking feature in the picture. His End shall be as extraordinary in one way, as his course had been in another. "He did according to his will, and exalted himself and prospered. — Yet he shall come to his end, and none shall help him."

But while the prophecy details these particulars respecting the defeat and End of "the King," there is one expression in the passage which reflects much additional light on this part of the subject. It is said (v. 36.) "he shall prosper *till the indignation be accomplished*, for that that is determined shall be done." What, it may be asked, is the *Indignation* here intended,

and what is meant by its being *accomplished*? The view which has been taken of the Prophecy indicates that the indignation here intended, was God's Indignation against Israel: for this, as it has been shown, was the grand object of Daniel's thought and solicitude, the chief subject of his prayer and supplication, and the great point on which the Angel was to communicate information to him.* By the Indignation's being accomplished, may be understood the arrival of that time when it would cease any longer to operate: when that series of events, which should gradually produce and finally complete the deliverance and restoration of the twelve tribes, would commence their date. Was Daniel then desirous of knowing, *when* this Indignation would be accomplished? He was told that it would be when the king in question should have ceased to prosper. "He shall prosper till the Indignation be accomplished." The termination of his prosperity — the conclusive proof and consummation of which will be his helpless End — will synchronise with the return

* It will be seen, by a reference to the former editions of this work, that the writer has given, in this part of the prophecy, an interpretation different from that which he formerly proposed. The present explanation was suggested to him by a friend much conversant in prophetic studies, and he has adopted it as being in several respects preferable to the one which he himself originally advanced.

of mercy to the Jews: it will be a sign of the Divine Indignation against them having ceased. And, accordingly, no sooner is it said at the last verse of chapter xi. "He shall come to his end, and none shall help him," — but it is immediately added, in the first verse of the following chapter, "And *at that time* shall Michael stand up, the Great Prince, which standeth up for the children of thy people." Thus, the *place* which the End of "the King" occupies in the chronological series of predicted events is plainly marked. It will occur previously, but very near to the time, when Michael shall stand up for the Jews; when God's Indignation against them having terminated, and the season of his returning mercy being arrived, the preparation of a way for their deliverance will more directly commence.

Nothing, however, had as yet been definitively communicated to Daniel respecting the *time* when these interesting events would take place. It had merely been told him, that they would occur within some part of the period of the "Time of the End." With the view, therefore, of giving him some clearer information on this point, one of two Angels who stood by, asked, in his hearing (obviously for the purpose that he might hear the reply), "How long shall it be to the end of these wonders?" "When the man

clothed in linen, which was upon the waters of the river, held up his right hand and his left hand unto Heaven, and swore by Him that liveth for ever ; that it will be for a time, times, and a half: and when he shall have accomplished to scatter the power of the Holy People, all these things shall be finished." This answer, however, did not fully meet the exigency of the case. It informed Daniel, indeed, that the period of God's Indignation against his people would *include* the 1260 years revealed in a former vision ; and that *their final deliverance* (for this was meant by the phrase of "*accomplishing the scattering of them*") would not take place till the whole mystery of God should be finished. But it still left him in ignorance as to the *time* when this Indignation should cease ; and of the length of the interval which would have occurred between it and the termination of the 1260 years. He, therefore, himself renewed the inquiry ; and having said, " O my Lord, what shall be the end of these things ?" received this further revelation : " From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, shall be 1290 days." The date from which these days (i. e. years) are to be reckoned, together with that of the period of 1335 years subsequently mentioned, must evidently be the same as that from which the

other period of 1260 years begin: consequently, “the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate,” specified here as the date from which these several periods commence, cannot in this place refer, as it did in the thirty-first verse of the preceding chapter, to the destruction of Jerusalem and of the temple, by the Romans under Titus; but it must be understood as relating to the same event, which had been already described in a preceding vision by the phrase of “the Saints being given into the hand of the Little Horn;” i. e. the spiritual desolation of the true Temple, the Church of God, by the introduction and establishment of Papal corruption, superstition, and idolatry. From this event the Angel dates 1290 years, and thus indirectly divides the period, “the Time of the End,” into two parts; the first consisting of thirty, the second of forty-five years; but he omits to state the particular object which induced him to make this division, and the specific circumstance by which the expiration of the thirty years will be marked. What then may we conjecture this circumstance to be, but the very event concerning which Daniel so naturally desired information, namely, the ceasing of the divine Indignation against Israel; or, in other words, the *commencement* of that series of events,

by which the scattering of the holy people will in due time be accomplished? This event, then, as it was now revealed, was to take place thirty years *after* the termination of the 1260 years; and, consequently, forty-five years, as the subsequent communication shows, *before* the arrival of the Time of Blessedness; when the purposes of God should be fulfilled, and the whole series of events, in relation to the deliverance of Israel, be consummated. With such precision is the *date* of this occurrence, “the End of the King,” no less than its particular *place* in the chronological arrangement, marked out by the prophecy.

CHAP. XX.

THE SAME SUBJECT CONTINUED.

IN applying to Napoleon that part of the prophecy which has been explained in the preceding chapter, we cannot but be struck with its strong resemblance to the circumstances which marked the termination of his eventful history. He prospered, till he had laid prostrate in succession every papal throne, and had desolated and impoverished every kingdom of the Beast. Spain and Portugal were the last among them who became the objects of his unprovoked invasion; and no sooner had he inflicted the Divine judgment on these countries, than his commission terminated, and he began to experience disaster and defeat. The Russian expedition gave the first intimation of his change of fortunes. But it was in the Peninsula that the attack commenced, which, though feeble in its beginning, led to events which ultimately produced his fall. Thus, the *king of the south pushed at him.** Indeed, the

* See the note in the preceding chapter, page 132.

whole Peninsular war was of a character which exactly corresponded with the idea here conveyed. A stand was made against him at the very time when he seemed, as it were, to have accomplished his object; and he was compelled gradually to give way step by step, till thus at length he was *pushed* from the shores of the Atlantic to the farther side of the Pyrennees. But in the mean time the king of the north was coming "against him like a whirlwind, with chariots, with horsemen, and with many ships." The mention of "many ships" intimates that England was here intended; especially when we observe that its geographical situation, in respect to Napoleon's empire, warrants the application to its monarch exclusively of the title of *the king of the north*. His numerous and powerful allies are doubtless included in the prophetic description. But England, as having been, from the commencement of Napoleon's career, his most formidable and constant opponent; as being the only one of the hostile nations which had not, in the progress of his triumphs, yielded to his sword; as being distinguished by its maritime pre-eminence; as being the only power which, to any extent, or with any efficacy, had employed naval war against him; as being the life and soul of the last great combination by which

the countries he had subdued were inundated with innumerable forces ; and as being that power which gave the final blow to his dominion in the memorable plains of Waterloo ; — on all these accounts, England may, with great truth and propriety, be regarded as the power, to whose instrumentality in accelerating the End of Napoleon, such considerable results are ascribed in the prophecy.

But it is in this predicted “End,” above every other point of comparison, that the resemblance of Napoleon to “the King” under review is to be traced. Of him it may be most truly and descriptively said, that he “came to his end, and none did help him.” And what an extraordinary, what an unexpected End it was ! From the day in which he was compelled, through fear of his life, to surrender himself a prisoner into the hands of the English, he exhibited to the eyes of the astonished world as wonderful a spectacle as it had ever witnessed. Let the situation of this mighty conqueror, who for so long a time had “done according to his will,” and “had exalted and magnified himself,” be contrasted with that which he afterwards occupied ; when conveyed to a barren rock in the midst of the Atlantic ocean, he was there detained for the remainder of his life, the grand state-prisoner of the

world. Never in the history of mankind had such a career been followed by such an end. And how emphatically true was the prediction, "and none shall help him!" We cannot but remember, when Napoleon was first transported to St. Helena, how universal was the persuasion, that *some would help him*. He seemed in the general opinion of mankind to be reserved for future destinies; and, notwithstanding the precautions which were taken to prevent his escape, it was commonly believed that he would yet escape,—and suddenly making his appearance again, as he had done from Elba, in some part of his former empire, would once more become the terror of his enemies, and resume his power. And doubtless there were numbers who were anxiously desirous that he should escape, and would gladly have assisted in any practicable plan of procuring his deliverance; while many, perhaps, did secretly meditate some attempt of this kind, and were frustrated only by the impossibility of accomplishing it. But, notwithstanding these expectations, desires, and efforts, none actually *did* help him. No known attempt was made for his release. And he, whose name had made the world to tremble, lived to sink into such obscurity and insignificance, that the news of his death was scarcely felt by the public

mind ; nor did it make the slightest impression on the affairs of Europe. Needs it to be remarked, how much more striking a fulfilment of the prophecy was thus exhibited, than if Napoleon had perished beneath the severities of a Russian climate, or had been slain on the plains of Waterloo ? The world has now had the opportunity of contemplating him in his fallen and friendless state ; and during the time of his helpless and hopeless captivity, he was an object of as universal attention as he had been in the plenitude of his power and prosperity. It has been clearly seen, that “ he came to his end, and none did help him.”

Nor has the event less accurately corresponded with the prophecy in respect to the circumstances of *Time* and *Place*. According to the view which has been already given of the commencement and termination of the 1260 years, the year 1290 — which is the predicted period at which Michael was to stand up — would be coincident with the year 1822 ; the year previous to which, namely, 1821, was the very year in which Napoleon came to his end. After having been exhibited in his humiliation as a spectacle to the world for the space of six years, he died in the same helpless state in which, during this period, he had lived, in the year above-mentioned ; in the year *immediately* preceding that in which the 1290 years ter-

minated; at the very time, at which, according to the chronological arrangement of the prophecy, it might have been expected that he would come to his End; at the precise time, when having literally fulfilled all the other parts of the prediction, he was to stand forth in the most unprecedented close of his astonishing career as the signal of the returning favour of God towards his dispersed, but ancient people; and, consequently, of the near approach of that Time of Trouble, during the progress of which *this favour* would be visibly and substantially exercised towards them.

Such, then, are the arguments on which the interpretation here proposed, is founded. In all these particulars predicted respecting “the King who should do according to his will,” as they relate to the Time of his appearance, and the Part which he should perform; to his Character, his Exploits, and his End, Napoleon exhibited so full a correspondence, so clear and striking a resemblance, as seems to justify the conclusion that he was, in fact, the very identical individual whom it was the design of the Holy Spirit, in this remarkable vision, to designate: but respecting whom the book was to be sealed, and the designation to be unperceived, till he should have fulfilled the office assigned to him, and have “come to his end” in the manner foretold.

CHAP. XXI.

OBJECTIONS TO THE FOREGOING INTERPRETATION
STATED AND ANSWERED.

THE interpretation which has been given of the prophecy of "the King" in the preceding chapters, especially of that part of it which relates to the expedition into Egypt and Palestine, lies open to some objections. These it shall be the object of this and the following chapter to consider and refute.

It may, perhaps, be objected to the interpretation which has been here advanced, that Napoleon's expedition into Egypt took place *before* he had attained to absolute power, and even when he was only a General under the orders of the Directory; and, consequently, that as at that time he did not answer to the title of *King* employed in the Vision, so he could not be the person therein predicted. But, it may be remarked, in answer to this objection, that it was the individual whom the prophecy intended to designate. It was with this view that the peculiar features of his character and undertakings were so distinctly portrayed, that when the

original, whose likeness was represented, should have appeared, he might be clearly recognized. He was to be a man, raised up to answer the description, and to perform the exploits assigned to him : but whether under the *title* of King or Consul, of Emperor or General, was a matter of no real importance. It would be sufficient that in his single person all the lines of resemblance should be so concentrated, as to identify him with the extraordinary person predicted by the Angel. And, in truth, by whatever title Napoleon was distinguished, whatever situation he filled, he exhibited, from the very commencement of his career, the same lineaments of character which he displayed to the end. Throughout the whole of his Egyptian expedition we find him, under the name of General, affecting little short of kingly power, and exercising the most absolute authority over the conquered countries ; insomuch that it has been remarked, in reference to his arbitrary and despotic conduct at Cairo, that “ he was even then playing the part of Emperor.” And on the supposition that Napoleon was really the person whom the prophecy was intended to foretell, and that to designate him was the great object of the Vision, then, it must surely be granted, that not to have seen predicted among the marks which were to designate him, that one event, which, perhaps, was

the most extraordinary in his whole career; namely, his Egyptian expedition, though undertaken before he was actually seated on the throne of France, would have been a much stronger objection to his being admitted as the person described, than the one which is now combated. The omission of such a circumstance, would, of itself, have been fatal to the application of the prophecy here proposed; and, consequently, the objection under review cannot, in the least, invalidate the interpretation in question, provided it be established on other sufficient grounds.

Another ground of objection to this application of the prophecy to Napoleon, is the unequal notice which it represents the prediction as taking of the different circumstances in his history, in proportion to their actual and relative importance. “His temporary successes in Egypt (it may be said), and his fruitless invasion of Palestine, events, in their general results, comparatively trifling and insignificant, are predicted with a minute and ample detail: while his victories and conquests throughout the whole continent of Europe, carried on through many years, and productive of the most momentous consequences to the Christian world, are noticed only in a general way, and without any particularity of description. It might have been

presumed, that the prophecy, in delineating the character of the person whom it undertakes to describe, would have dwelt principally upon those circumstances which would hereafter form the most striking part of his history." But who is to be the judge of these *circumstances*? Who is to decide on *those* which would form the most striking part of the history? It has been well observed, that "even the partial portions of the history of the Church, and of the world, which have been sketched out by anticipation in the sacred oracles, are not always those upon which human wisdom would have fixed as the most important; but rather those which might afford the most remarkable and striking evidence, that the coincidence of the prediction and the fulfilment is not ambiguous." This observation addresses itself with peculiar propriety to those who urge the objection now under review. *They* might suppose that the largest share of attention in the prophecy would have been bestowed on the European conquests of Napoleon, because, in the eye of *human wisdom*, they were the most important: but the prophecy, itself, has selected as the chief subject of its anticipation, that expedition of Bonaparte, which these persons esteem to be *comparatively insignificant*; because it is that one particular, in his eventful career, which affords the most remarkable and

striking evidence, that “the coincidence of the prediction and the fulfilment is not ambiguous.”

Let it be once conceded, that the object of the Prophet in this part of the Vision is — not to furnish a regular and circumstantial history of the predicted King — but to designate in so clear and striking a manner this extraordinary person, that when he should have appeared, should have performed the office assigned, and should have come to his end, his resemblance to the original might be distinctly recognised, for the purpose of marking out to the Church the Crisis that would be at hand — let this point be once conceded; and then it will follow, that there was no event in the whole career of Napoleon, so important and so worthy of a particular description as his expedition into Egypt and Palestine: because there was no other event which so signally and distinctly *identified* him. His victories and successes in the Papal kingdoms, extraordinary and unparalleled as they were, did not constitute so discriminating, because antecedently not so improbable, a feature in his life, as the circumstance of his invading Egypt with an army of Frenchmen, of his taking possession of Alexandria, and Cairo, of his entering into the glorious land, and of his planting his tabernacles in the glorious holy mountain.

But it may possibly be objected, thirdly, that the expedition of Napoleon into Egypt and Palestine, though it be allowed in itself to have been an important circumstance in *his* career, yet is far from coming up to the prophetic description, in respect to the magnitude either of its objects or its results. But it may be asked, in reply, whether this objection be not founded on that misconception of the design of the prophecy, to which allusion has been already made, and on those erroneous views, which have been exposed, of this expedition in particular? What is that magnitude of objects and results, in connection with this expedition, which this objection would imply? Let us attend to the simple narrative of the facts as stated in the prophecy. It is there said, that this King, who “shall do according to his will,” shall subdue the land of Egypt, and gain possession of its treasures of gold and silver; and that troubled by tidings out of the east and north, he shall go forth with great fury to destroy; that with this view he shall enter into the glorious land; by which diversion from his original purpose, Edom, and Moab, and the chief of the children of Ammon shall escape out of his hand; and that going forth with great fury to destroy, and having overthrown many *cities*, he shall plant the taber-

nacle of his palaces* in the glorious holy mountain. This is the sum of his predicted performances in this expedition; and every item of this statement Napoleon literally fulfilled. He *did* perform all that it was foretold of "the King" that he should perform in Egypt and Palestine. And on the supposition that all these particulars were mentioned beforehand for the express purpose of designating beyond a doubt this extraordinary person, whensoever he should have appeared, what more, it may be asked, needed Napoleon to have done, in order to prove himself the person in question, than to accomplish the predicted particulars? Or why should we object to admit him in that character, because on this occasion his exploits did neither assume that relative importance, nor lead to those ulterior consequences, with which *we* may have chosen in our own minds to connect them, but concerning which the prophecy itself is totally silent?

* The word rendered "palaces," means in the original language, not fixed habitations, but "pavilions." Bishop Newton in loco.

CHAP. XXII.

THE SAME SUBJECT CONTINUED.

A FOURTH objection, which may be urged against the interpretation, which has been here given to the prophecy, is this, that “it violates the chronological arrangement of the passage; that it supposes Napoleon’s expedition into Egypt and Palestine, which took place at a very *early* stage of his career, to synchronise with that of ‘the King,’ which is described as occurring *subsequently* to the attacks of the kings of the south and north, and in fact as immediately antecedent and directly conducive to his disastrous end.”——In replying to this objection, it may be remarked that there is nothing in the structure of the prophecy itself, which precludes the idea of an unchronological disposition of its parts. In the four first verses of the passage (v. 36, 37, 38, 39.) there is evidently no attempt at any chronological arrangement of the particulars stated. They contain a collection of facts and circumstances, descriptive of the character and general proceedings of “the King,” put together without any

pretence to order or succession, either as to time or place. In the next verse (40.), which predicts his change of fortune, and the instruments by which it will be accomplished, it is merely asserted, without any relation to the preceding statements, that these events will take place “at (*i. e.* in) the Time of the End:” while between this and the following verse (41.), in which the first mention of the Egyptian expedition is introduced, no *necessarily* consecutive connection exists. For though the original Hebrew has the common conjunction corresponding with the copulative in our own language, “*And* he shall enter;” yet the use of this conjunction does not include in its meaning any *necessity* of this kind. In fact, the whole sense of the passage shows that these two verses must, in their construction, be separated from each other; for otherwise it must be inferred, that it is the “King of the North” of whom this expedition is predicated, and not “the King” to whom, on other accounts, it is so clearly to be assigned. The 42d verse describes his success and conquests in Egypt antecedently to his passing over into the Holy Land: which shows, unless it be contended that two similar invasions of Palestine are foretold, that the particulars stated in the 41st verse relate to the same events with those

predicted in the 45th; and, consequently, that no regular chronological history is given in this part of the prophecy; but that the fact of his entering into the glorious land having been previously stated as being one of the remarkable events of his life, the circumstances which led him to go forth with fury to plant his tabernacles in the holy mountain, are subsequently detailed.

In the same way, there is no *necessity* for connecting the *End* of “the King” with his expedition into Palestine, as if it took place in that country, or in consequence of that event. There is no direct intimation given in the text as to the former point; and with respect to the latter, though the words “*yet* he shall come to his end and none shall help him,” do indeed follow the declaration of his “planting the tabernacle of his palaces in the glorious holy mountain;” yet it is not *necessarily* to be inferred, that one of these events would be immediately dependent on the other. The contrast expressed by the word *yet* may be considered as extending to the whole of his former successful career, and as pointing out to us the signal catastrophe which finally awaited him, *notwithstanding* the power and pre-eminence to which he had been so wonderfully exalted.

Thus far, the structure itself of the prophecy, may be adduced in reply to the objection under review. The interpretation here adopted, does not violate the chronological arrangement of the passage, because in this passage no such arrangement necessarily exists.

But, in further meeting this objection, the writer would most distinctly avow his admission, that in predictions, strictly chronological, and such generally speaking are the prophecies of Daniel, there is no canon of interpretation more necessary to be observed than that the series of the prophetical Visions, and of the historical facts, should be concurrent. But while he makes this admission, he still maintains it to be *possible*, that in a prophecy, which in its general character is strictly chronological, there may yet be particular portions in which the chronological order is not strictly preserved: while at the same time the introduction of these partial and insulated exceptions may no more disturb the general arrangement of the whole, than an incidental dereliction of chronological order in the Evangelists as to some actions of our Saviour, invalidates the general chronology of his ministry. The regular succession of events may be correctly predicted, and their respective dates accurately marked; while yet in the detailed description

of some one of those events, comprehending a number of particulars, no chronological order, as to some of the particulars, may exist. The precise place which the aggregate event* itself occupies in the prophetical series, may be distinctly defined, so that no chasm or confusion shall appear in the general chronological arrangement of the whole; but in the particulars of the event such an arrangement may not be traced. And this is precisely the view which the writer entertains of this Prophecy in Daniel, x. xi. xii. It is, in itself, a strictly chronological Prophecy. Beginning in the reign of Cyrus, it extends downwards through a regular series of events to that period, when the purposes of God shall be fulfilled in the complete deliverance of Israel from their final captivity and dispersion. In the exposition of this Prophecy, it has been endeavoured to point out the succession of events in a strictly

* By an "*aggregate event*," the writer understands, such a portion of history, as though it may contain in itself many particulars, and extend, perhaps, through a period of several years, yet, when viewed in reference to the general historical detail, may be considered as a single and detached event; such, for instance, as the journey of the Israelites through the Wilderness; their captivity in Babylon; the expedition of Alexander the Great; the life and ministry of our Saviour; and, in modern history, the conquest of South America by the Spaniards, and the career of Napoleon Buonaparte.

chronological order, tracing the thread of history through the Persian and Grecian Monarchies, to the introduction of the Roman Power; and thence following the chain of events through the several connecting links, from the destruction of Jerusalem to the termination of the 1260 years. The history being thus brought down to the commencement of that memorable period, "The Time of the End," it has been shown that in some early stage of it the Wilful King would arise, and having performed the office assigned to him, would come to his end previously to that Great Event, the standing up of Michael for the Jews; that event, which would synchronize with the year 1290, mentioned by the angel, ch. xii. 11., and will be speedily followed by the time of unprecedented trouble; in the course, and by the termination of which, the Jews will be delivered, and the mystery of God will be finished. Such is the view which has been given of this Prophecy: and to whatever other objections it may be exposed, the writer must think that a *neglect of chronological arrangement* is one of the last with which it can be justly charged. In this one portion, indeed, of the Prophecy—which describes the character and operations of the Wilful King—he has not attempted to trace out and preserve

a regular order and succession in the predicted details: because he believes that in this portion, no such regular order exists. He believes that it was not the intention of the Holy Ghost in this passage of Scripture, to present a strictly chronological series of the particulars predicted; but to exhibit a collection of detached and striking features, which when the individual foretold should have appeared and have passed away, might clearly and distinctly identify him. These Features were — his *Wilfulness*, and *Pride*, and *insatiable Ambition*, which scrupled at no means to gratify its lust of power — *his Impiety*, displayed in his denial of Christ, and his acknowledgment of a Strange God — his *astonishing Success* as an Instrument commissioned for a season to punish the Papal Powers — *his unexampled Prosperity* during this appointed period — *his barbarous Spoliation* of the conquered Countries, so contrary to the usual practice of modern warfare — *his profuse and novel Distribution of Territories and Principalities* among his military Followers — *the Steps*, by which, when the termination of his career should be approaching, his Fall should be accomplished; *the Quarter* in which the attack should commence; and *that*, from whence it should be consummated — *his remarkable Expedition into Egypt and*

Palestine, which more than every other event in his history, stamped on it a peculiar character — and *his hopeless, helpless End*: the event, which, by uniting his history with the “standing up of Michael,” forms the connecting link in the chain of the historical narrative, and preserves unbroken the chronological arrangement of the Prophecy.

These are the arguments with which the writer meets the objections which he is now combating. But, in advancing these arguments, he wishes distinctly to state, that he is far from conceding to an interpreter the liberty of displacing the chronological order of a prophecy, whensoever it may suit his convenience, and may favour some proposed explanation. He would strongly protest against any general concession of this kind; and should maintain it to be reasonable, that every expositor, on claiming the use of such a licence, should adduce some *probable* cause for supposing, that in the particular passage to which his exposition refers, the prophet might be likely to recede from the strict chronological arrangement. In the present instance there does appear to the writer to be a very probable reason for the introduction of *an ambiguity, a designed ambiguity*, in respect to the order of events into this part of the prophecy; namely, the prevention of a premature disclosure of its

meaning ; it not being the purpose of God that the application of the prophecy should be discovered, till all the events which it predicted should have actually taken place : a discovery which, considering the awakened attention of mankind to Napoleon's eventful career, could hardly have been otherwise precluded. So clear, indeed, and striking was the correspondence between the character and exploits of Napoleon, and those of "the predicted King," that nothing apparently would have prevented almost every reader of prophecy, during the last twenty-five years, from making this application of the passage, had the account of the Egyptian expedition been inserted by the Angel in an earlier part of his description. *As things were*, the eyes of several interpreters were directed to Napoleon as fulfilling in part, at least, the prophetic description ; while some did not scruple even to assert that he would live to make a *second* expedition into the same countries, and thus give, on all points, as they supposed, a complete accomplishment to the prophecy. But the event, as the writer apprehends, has fully cleared up the mystery ; and by correcting the erroneous conceptions concerning the place and nature of "his End," has, at the same time, disclosed the mistaken grounds on which those conceptions were formed.

It may help to strengthen the preceding observations, and to confirm the general interpretation proposed in this work, to remark, that though a disclosure of the application of the Prophecy, *during the progress of its fulfilment*, would have been obviously undesirable and inexpedient; yet, that on the supposition of the End of the Wilful King being intended as a signal to the Church of Christ more immediately to prepare itself for the approaching time of unprecedented trouble, in this case, the discovery of the meaning of the prediction, *within an early period at least after its accomplishment*, would be not only expedient, but even necessary, for the purpose for which it was written. So that while the circumstances of the case required that a certain degree of ambiguity should rest upon the Prophecy (which perhaps could not have been better produced than by a designed disarrangement of the predicted events), as might be sufficient to conceal its interpretation, till its accomplishment should be completed; they equally required that when this accomplishment should have taken place, such additional light should be reflected by it on this important portion of Scripture, as should dissipate the ambiguity which previously obscured its meaning, and should from that time exhibit the Prophecy in its true and literal application.

CHAP. XXIII.

THE INTERPRETATION CONFIRMED.

NOTWITHSTANDING the attempt which has been made, and it is presumed with some success, to obviate the foregoing objections, yet the writer is ready to admit, that the interpretation, for which he is contending, may not be without its difficulties. He does not, however, think that these difficulties are greater than those which have often been found to exist in some new interpretation of a prophecy, which yet the event has proved to be correct. This, indeed, appears to be the way in which the successful study of the prophecies has usually proceeded, and their meaning has been gradually unfolded. On the first suggestion of a new interpretation, difficulties have appeared, which additional reflection, a more matured acquaintance with the subject, and subsequent discoveries, have by degrees diminished, and in the result have altogether removed. Every person, who is familiar with the study of prophecy, will probably recollect some instances to this effect; and it is

therefore only requested, that the preceding application of this particular prophecy be not hastily rejected, because of some difficulties which may, at first sight, seem to oppose it; but that it may be permitted to claim in its favour that advantage, which time and discussion may furnish. Let it be well considered, whether the difficulties of *not* receiving the interpretation in question, do not far outweigh any which occur in the opposite side. For if it is difficult to suppose that a person should have arisen, who, in his Character, Exploits, and End, should so strikingly correspond with the predicted king, and yet, after all, *not* be the person intended; it is still more difficult to conceive that any other person shall now arise; who, while he minutely and circumstantially accords with the predicted description, shall yet, in the particulars detailed, be so dissimilar to Napoleon, as to be clearly distinguished from him.

But there is another circumstance to which it will be requisite to advert, and which increases, almost to a certainty, the probability of the interpretation in respect to Napoleon; namely, *the Time of his appearing*. For if the positions which have been advanced on this subject have been shown to be well-founded; if the King was to appear *subsequently* to the expiration of the 1260 years, and to come to his end *pre-*

viously to the standing up of Michael; and if, as the antecedent discussions have attempted to prove, the 1260 years are already expired, and Michael is actually standing up for the people of Daniel, in those events which were predicted and are now taking place under the contemporaneous effusion of the Sixth Vial, — it will follow from these premises, that “the King” must necessarily have already appeared, and have fulfilled the part assigned to him; and since there has been no other person, who, within the predicted limits of time and place, has made his appearance in the world, and in his Character, Exploits, and End, has in the slightest degree corresponded with the prophetic description, except the late Emperor of the French, it is surely a just and legitimate conclusion, (a conclusion, however, which is to be made with deference on such a subject,) that the interpretation which has been advanced, is confirmed; that Napoleon Bonaparte was in truth “*the King*, who should do according to his will,” and who, in so doing, having unconsciously fulfilled the prophecy, “came to his end, and none did help him.”

Here, then, is the result of the proposed investigation. Here is that signal and specific *Mark*, which, in the opinion of the writer, has been granted to the Church of Christ at the

present Crisis. While, on the one hand, not only the Chronological Series of Events, compared with the Predictions of Scripture, but also the State of the World, and the Signs of the Times corresponding with the Intimations of Prophecy, concur in proving that the present Crisis is the Interval which precedes the approaching time of unprecedented trouble ; — on the other hand, the literal and circumstantial accomplishment of this remarkable prophecy of Daniel, furnishes a direct and independent confirmation of the same conclusion ; and strengthening by its collateral evidence the preceding testimonies, affords sufficient ground, to every reasonable and considerate mind, for believing that the time is now come, when judgment may be expected more immediately to begin at the House of God ; when those predicted days of vengeance are at hand, in which “ the Lord shall sift the nations with the sieve of vanity ;” in which He shall “ cause His glorious voice to be heard, and shall show the lightening down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.”*

Such are the views and convictions, which being deeply impressed on the writer’s mind, he is anxious, so far as he may be able, to com-

* Isaiah, xxx. 28. 30.

municate to the minds of others; because he believes them to be highly seasonable, and besuited for awakening and disposing them to the active discharge of those duties, to which at the present time they are loudly called. And, therefore, in closing this part of his subject, he would make one further observation. If the arguments by which he has endeavoured to support his interpretation of Daniel, xi. 36—45., be, in the judgment of his readers, unsatisfactory and inconclusive; still he would request them to remember, that no supposed failure in his establishment of this proof, can invalidate the force of those general conclusions, which the previous discussions have confirmed, and which rest on independent and exclusive grounds. Let all the additional testimony which the writer would attach to the fulfilment of this prophecy in the person and career of Napoleon, be set aside: yet evidence sufficient will still remain to show that the Crisis is now arrived, when that distinguished passage of Scripture, to which reference has been so frequently made in the preceding pages, assumes a peculiar and paramount importance. “Behold, I come as a thief: blessed is he that watcheth and keepeth his garments; lest he walk naked, and they see his shame.”

END OF THE FIRST PART.

PART THE SECOND.

CHAPTER I.

CHRIST'S ADMONITION TO HIS CHURCH IN THE PRESENT CRISIS.

THE passage of Scripture, with which the preceding Chapter was closed, is one of the most interesting and momentous, on which, at the present time, our attention can be fixed: because it is the very passage in which Christ, at this important Crisis, is addressing himself to His Church, and admonishing his people of their danger, duty, and interest. The striking manner, in which this admonition is introduced, has been already noticed. The Narrative of the Vision, as represented to St. John, is suddenly interrupted by an awakening voice, which we perceive from internal evidence to be the voice of Christ himself; who having uttered the admonition in question, the narrative proceeds, and the vision is instantly resumed. So that the admonition is precisely what it was before

stated to be, a *parenthetical* admonition ; and is the more awakening and impressive, from the very circumstance of its being thus unexpectedly introduced. “ He then that has ears to hear, let him hear,” what Christ now saith unto His Church : “ Behold, I come as a thief : blessed is he that watcheth, and keepeth his garments ; lest he walk naked, and they see his shame.”

To give prominence to this most important passage, and to excite attention to the seasonable instruction contained in it, has been the ultimate design of the writer in this essay ; and he should feel that he had conducted his attempted exposition of prophecy in a very defective and unprofitable manner ; if, after having endeavoured to point out to the people of God *the Crisis* in which they are now placed, he should omit distinctly to set before them, the great *practical* purposes, in respect to which alone the knowledge of their situation can be of any real advantage to them.

In order more clearly to understand these admonitory words of Christ as addressed at the present Crisis to His Church, we may consider them as intended to rouse the attention of his people to three things ; namely, to the near and sudden approach of the predicted time of unprecedented trouble ; — to their immediate duty in the full anticipation of this event ; — to the en-

couragement with which, in this emergency, He excites them to the discharge of it.

“*Behold, I come as a thief.*” The very word with which this admonition is introduced, is of an awakening tendency, and is calculated to stir up the people of God to the consideration of those awful Signs of the Times, which the concurrent testimony of Prophecy and of Providence place before their sight. “*Behold: lift up your eyes. Regard with attention those indications, which announce the near approach of that time of trouble, such as never was, of which the Prophets have spoken, ‘Behold, I come’*”

CHAP. II.

THE SAME SUBJECT CONTINUED.

THE *Coming of Christ* is an event which is frequently mentioned in the New Testament, and has two different significations, which must be determined by the context. It sometimes denotes his personal advent, when He shall come to be the Judge of quick and dead. In other places, it designates those visitations of his providence, by which He inflicts in this world the predicted judgments on the enemies of his church.* It is evidently in this latter sense that the word is to be understood in the passage before us. Those final judgments, by which all the anti-christian powers will be destroyed, and the sanctuary cleansed, will re-commence at the pouring out of the Seventh Vial, when, “the great earthquake, such as has not been since men

* See Matt. xvi., 28. where the event predicted under this expression is generally understood to be the destruction of Jerusalem and of the Jewish state and polity. “Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man *coming* in his kingdom.”

were upon the earth, so mighty an earthquake and so great," will take place, and will usher in the time of unprecedented trouble, of which Daniel speaks. When, therefore, in the midst of the avowed preparations for these awful events, for "gathering the kings of the earth and of the whole world to the battle of that great day of God Almighty;" and but just before the announcement of the Seventh Angel pouring out his Vial of Wrath, the signal of their commencement; — when, in this very crisis of the prophecy, an admonition is suddenly introduced, and the voice of Christ is heard exclaiming, "*Behold I come*;" in what sense are we to interpret this expression, but in reference to the predicted judgments, and in intimation of their near approximation; especially when we find Him in the memorable prophecy which He delivered to his apostles, foretelling these very judgments, by exactly the same expression of "*the Son of Man coming* in a cloud with power and great glory?" * Even in the prophecies of Daniel, the same expression had been applied to the same period and to the same event. "*I saw in the night visions, and behold, one like the Son of Man came* with the clouds of heaven, and there was given Him dominion, and glory, and a kingdom."

* Luke, xxi. 27.

“And I beheld; and the same horn made war with the saints, and prevailed against them, until the Ancient of Days *came*, and judgment was given to the saints of the Most High.” * The *coming of the Son of Man*, the *coming of the Ancient of Days*, is the language here employed to denote those visitations of Providence, by which the Lord will “consume and destroy unto the end” the dominion of the Fourth Beast, and will make way for the extension and establishment of his own universal and everlasting kingdom. But these visitations are the same with those which are consummated under the Seventh Vial; and in allusion therefore to which, and to their near and rapid approach, Christ may assuredly be understood to say, “*Behold, I come.*”

But while He thus predicts the near approach of these judgments, He farther intimates the sudden and unexpected manner in which they will at last arrive; “*Behold, I come as a thief.*” This phrase was probably proverbial; but it is one which our Lord when on earth used, and which both Peter and Paul, in reference to the use which He had made of it, employed as indicative of the way in which wicked and ungodly persons are often suddenly overtaken by those visitations of Providence, of which they have

* Daniel, vii. 13, 14. 21, 22.

disregarded the pre-intimations and the approach. Such, then, is doubtless the meaning of the expression in the passage before us. It is intended to denote the total disregard which the kingdoms of the Beast in general will manifest, notwithstanding the visitations which they have already experienced, towards the prophetic intimations of impending wrath, and the sudden and signal manner in which they will at length be surprised by the predicted judgments. "The wicked shall do wickedly, and none of the wicked shall understand." *

Let it be further remarked, that it was in reference to these very events, and to the very subject on which we are now speaking, that Christ himself delivered those awful predictions recorded by St. Matthew: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the *coming* of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the *coming* of the Son of Man be." "Watch, therefore; for ye know not what

* Daniel, xii. 10.

hour your Lord doth *come*. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." * These passages, together with the parallel places in the other Gospels, clearly designate what is meant by the expression of "*Christ coming as a thief*." They plainly intimate, that while the true people of Christ, though ignorant of the precise day and hour in which the final judgments of God will fall on his apostate church, yet, forewarned of their near approach, are in some degree watching and waiting for it, — those who will be the immediate objects of his wrath will continue utterly insensible of the gathering storm, and will consequently make no efforts to avert it, till they shall be suddenly overwhelmed by its desolating fury.

How awefully and circumstantially do the great nations of the Papal earth, at this moment, answer to this description! Unreclaimed by past judgments and mercies, and undisturbed by apprehensions of impending evils, they are, in general, still cleaving, even with increased tenacity, to their superstitions, abominations, and idolatries †; still pertinaciously excluding

* Matthew, xxiv. 36, 37, 38, 39. 42, 43.

† See Appendix.

from themselves the light of the Word of God ; still maintaining and encouraging a spirit of bigotry and intolerance : some of them resuming with redoubled and with ten-fold guilt their iniquitous traffic in human flesh ; and others pursuing with unabated zeal their selfish objects of interest or ambition ; while, in the mean time, they discern not the subterranean fire, which is secretly at work, making preparation at the appointed moment for the explosion of that “ great earthquake, such as has not been since men were upon the earth, so mighty an earthquake and so great ; ” — one early effect of which will be, that “ Great Babylon will come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”

CHAP. III.

THE SAME SUBJECT CONTINUED.

CHRIST, in the passage under consideration, having roused the attention of his people to the near and sudden approach of the time of unprecedented trouble, adverts, in the next place, to the subject of their immediate duty, under the full anticipation of this predicted event.

The world at large will not receive his admonitions, so as to be benefited by them. "Hearing, it will not hear; seeing, it will not perceive." It "sets at nought all his counsel, and will have none of his reproof." But surely it will not be so with his faithful servants. They will gladly avail themselves of the warning vouchsafed to them; and will seek to improve aright the important Crisis. And what, then, under existing circumstances, is their present, immediate duty? Let them "watch and keep their garments, lest they walk naked, and they see their shame."

Watchfulness is, at all times, a prime duty of the Christian. In every situation, and at all

times, he is called to exercise circumspection. Hence we find such frequent admonitions in Scripture to this effect: "Be sober, be vigilant." "Watch and pray, that ye enter not into temptation." "Walk circumspectly, not as fools, but as wise." And, perhaps, in the present *Crisis*, watchfulness may be more particularly enjoined with an especial view to those "Signs of the Times," to which the Christian is so peculiarly concerned to attend. "For as a snare shall that day come on all those that dwell on the face of the whole earth. *Watch ye, therefore,* and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man."* But it is chiefly in its connection with the subsequent part of the precept that vigilance appears to be here enjoined. Let the Christian "keep his garments," for the reason immediately annexed; and to this end let him "watch." It is in this order that we will consider this part of the admonition.

First, then, let the Christian "keep his garments, lest he walk naked, and they see his shame." Frequent and continual reference is made in almost every part of the Scriptures, and especially in the book of Revelation, to the

* Luke, xxi. 35, 36.

garments of the Christian. The expression is, evidently, figurative; but its meaning is easily ascertained. Garments, in general, are used for the purposes both of clothing and ornament; their office is to cover and to adorn. And analogous to these purposes are the Christian's garments. They are provided for him in order to cover and conceal whatever is defective and unseemly in himself, and to invest him with a beauty and a glory which do not naturally belong to him. They are described as "fine linen, clean and white;" and if we wish to know by what process they have been made white, we are told that it is in consequence of their having been "washed in the blood of the Lamb." In other words then, in plain language, divested of figure, "the white linen is the righteousness of the saints;" that righteousness, which is imputed to them by faith, through the sacrifice and obedience unto death of the Son of God, and in which they stand complete, accepted, and justified: and that righteousness, which is wrought in them by the Spirit of His grace; and which, manifesting itself in all those fruits of holiness that a renewed and sanctified nature, though still imperfect, in some measure produces, constitutes, at once, the evidence of their present justified state, and their meetness and maturity for future glory. These are the

Christian's garments: to put on these is to "put on Christ;" and clothed in these, he is ready for the marriage-supper of the Lamb.

These garments, then, he is here admonished to "*keep*;" a phrase, which signifies not only the retaining possession of them, but also the preserving them pure and undefiled. Let not the Christian lose his garments; let him not suffer himself to be deprived of them; and let him keep them clean and white, unspotted by the world or by the flesh. Here let us again divest the language of figure, and see the plain and literal meaning of the admonition. It bids the Christian to beware of being corrupted from the simplicity that is in Christ. To this end, let him hold fast the Head, and not be moved away from the hope of the Gospel, even the hope of righteousness by faith in Jesus Christ. Let him not depart from that one foundation, which God hath laid in Zion: let him add nothing to it: let him take nothing from it: let him see that he is built exclusively upon it. Let him live by faith, daily coming to the blood of sprinkling for pardon and peace; that so his conscience being purged from dead works, he may serve the true God, without fear, in holiness and righteousness before him all the days of his life. Let him, also, be careful to maintain good works. Let him be dead to sin, and crucified to the world.

Let him not be conformed to this world. Let him deny himself; and through the Spirit mortify the deeds of the body. Let him walk in love, as a dear child, in all the commandments and ordinances of God blameless. Let him exhibit in the whole of his conversation and conduct, the salutary and sanctifying influence of Christian principles; and cause his "light so to shine before men, that they may see his good works, and glorify his Father which is in heaven." *Thus* let him *keep* his garments. And for what reason? Lest "he walk naked, and they see his shame." The consequences of not complying with this injunction will be, that he will lose his defence and his ornament, his evidences and his peace. He will expose himself and his religion to reproach and shame. He will bring dishonour on the principles which he professes to hold; will give occasion to the enemies of Christianity to rejoice and blaspheme; and by convicting himself of hypocrisy, unbelief, and apostacy, will incur the Divine wrath, and may expect condign and exemplary punishment. For this reason, let the Christian keep his garments; and to this end, let him "watch." The force and propriety of this direction shall be next considered.

CHAP. IV.

THE SAME SUBJECT CONTINUED.

THE very circumstance of Christ's giving a special admonition at this season to his servants, and of watchfulness, being a prominent part of it, indicates, of itself, that there will be more than ordinary difficulty in discharging the duty to which the admonition refers. It has been already observed, that the admonition is introduced immediately after the mention of the three Unclean Spirits having come out of the mouth of the Dragon, of the Beast, and of the False Prophet; a circumstance which seems to intimate, that the obstacles which these emissaries of evil will oppose to the progress and profession of pure Christianity, will greatly enhance the importance of the admonition, and will make it peculiarly seasonable. It must, indeed, be obvious, that the principles industriously disseminated by such enemies to true religion, and the conduct resulting from them, cannot but prove highly injurious to the real Christian, and must clog his path with peculiar difficulties. If we cast our eyes at this moment over the Papal nations of Europe,

though, we trust, that there are among them “names which have not defiled their garments;” nor “have bowed the knee to Baal;” yet we must be convinced of the singular difficulty attendant on such a situation, and of the variety of impediments and temptations thrown in the way of a pure Christian profession, by the infidel principles, the despotic measures, the intolerant spirit, the gross superstitions, and the anti-christian practices, which, more or less, prevail universally in those countries. Even in our own favoured land, which, through the mercy and providence of God, has been so many years emancipated from Papal tyranny, the effects of this inundation of blasphemy, impiety, and every false principle, have been severely felt, and have tried the faith of many. If from the very commencement of this important era, “the Time of the End,” there have been throughout this kingdom a great revival and increase of pure religion; yet no one can look back on this interesting period, without feeling that in a variety of ways it has been a period peculiarly trying to the real Christian. Such is still the case; and such it will probably be, even with augmented force, until all shall be accomplished. From the circumstance of our being freed from Papal dominion, we may, indeed, be less exposed to the *direct* operations of those Unclean

Spirits, which go forth to the kings of the earth, and of the whole (Papal) world; yet still we are not altogether exempted from their influence. Here, in this land of light, the attacks of our spiritual adversary, against the professors of pure Christianity, cannot have been so overt and visible, as they may have been throughout those kingdoms of darkness; but his assaults may not have been less dangerous because they have been more measured and concealed. Pure Christianity is the object of his deadliest hatred; and since in this country, during the time in question, it has been advancing with steps such as it has never before made, we might have reasonably presumed, that here the enemy would have been most active and persevering in his efforts to oppose its progress; though, for the reasons already assigned, he would have been less open in his proceedings, and would with subtlety have conducted his operations in a way more adapted to the exigencies of the case. Such, we might reasonably have anticipated, would have been the mode of his hostility; and such experience proves that it has been. By means, indeed, of his agents, he has deluged this land with torrents of infidel writings, and has too often succeeded, by the diffusion of lies and calumnies, in poisoning the public mind, and in stirring up feelings most adverse to true Chris-

tianity; and by such efforts he may, in some instances, have retarded the progress, and injured the cause, of pure religion.

But it is not, principally, by these arms that he has assaulted *the real servants of God*; nor is it by these arts that he has hoped to overcome *their* faith, and to induce *them* to lay aside or defile their garments. His weapons in this warfare have mainly been of a different kind. False views and statements of religion counterfeiting the truth;—plausible heresies ingeniously devised and urged;—antinomian doctrines artfully concealing their real tendency;—temptations addressed to the pride and vanity of the human heart;—undue attachment to human teachers;—divisions;—separations;—inducements to worldly conformity;—speculative errors destructive of Christian simplicity;—controversies on points of inferior moment, and involving matters of doubtful disputation:—these are some of the *snares* * which have been spread in these days for the professors of pure Chris-

* It is not improbable but that our Saviour in his admonition may allude also, and perhaps specially, to other snares, possibly not yet fully set, which are particularly to mark the times of which he speaks, through the agency of the three Unclean Spirits, and “the things that are coming on the world,” (Luke, xxi. 36.) and which will render the admonition still more peculiarly seasonable.

tianity ; and with what fatal success, the unhappy state of numbers has too plainly indicated.

Seduced by these destructive arts, many, who once made a fair and promising appearance, have been entangled and overcome ; have either altogether cast off their garments, and are walking naked ; or else, have so defiled and stained them, that we see their shame ; while they thus stand forth to the Christian world as awful witnesses of the subtlety and success of their spiritual foes, of the perils with which the real servants of Christ are at this time surrounded, and of the necessity for attending to the admonition under review. It is to the neglect of this admonition, that those who have thus made shipwreck of their faith, have to ascribe their ruin. They did not *watch* ; and so have not kept their garments. Trusting to their own strength, relying on their own wisdom, and satisfied with the supposed sincerity of their own purposes, they omitted steadfastly to watch and pray that they might not enter into temptation ; and thus, in too many instances, “being lifted up with pride, have fallen into the condemnation of the devil.”

Warned by these examples let the servant of the Lord be humble. Let him distrust himself ; let him feel his own weakness, and suspect his own heart. In these days of peculiar trial and peril, in which so many have fallen ; in which

some have gone away, and walk no more with Christ; and others so walk with him, as to reflect only disgrace and dishonour on his name; let him not lean to his own understanding, nor presumptuously despise the admonition of the Lord. Let him *watch*; let him be on his guard; let him walk circumspectly. In deep humility, let him pray for help in every time of need; and, while he thus watcheth and keepeth his garments, let him in faith commit them into the keeping of the Lord; who alone can preserve them without spot or blemish, and can keep them pure unto the end.

CHAP. V.

THE SAME SUBJECT CONTINUED.

CHRIST, having admonished his servants of their immediate duty in the present *Crisis*, suggests to them, thirdly, the Encouragement, by which, in this emergency, He would excite them to that watchfulness and exertion, which He thus recommends.

This Encouragement is contained in the assurance which He gives of the happiness that will result from a faithful compliance with his admonition. “*Blessed* is he that watcheth and keepeth his garments.” Here is a Blessedness pronounced on the faithful Christian; who, profiting by His Lord’s admonition, holds fast his profession in these days of trial, and keeps himself unspotted from the world. Before we inquire into the *particulars*, of which this promised Blessedness will consist, let us briefly advert to the *seasonableness* of the assurance which is here given respecting it.

The present Crisis, as we have already observed, is one of peculiar trials and difficulties to

the Church of God: nor is there any immediate hope of a termination to them. They will last till the time of trouble begins; and then, probably, will not only be continued, but even increased, throughout, at least, a considerable portion of it. In the midst of this peril and conflict, in the prospect of lengthened and still augmented dangers, how seasonable, how consolatory to the humble and watchful Christian, must be the assurance here vouchsafed to him! How greatly must it cheer, and comfort, and strengthen his heart, to be told by his gracious Lord, that notwithstanding all these trials, and struggles, and difficulties, he yet is *blessed*. Dangers may environ him on every side; snares may be set about his path; the world may revile and oppose him; or by its blandishments and solicitations may threaten his destruction; the enemy may desire to have him, that he may sift him as wheat; he may be in perils among false brethren; he may be tempted by hypocrites and deceivers; he may see many taken in their wiles; he may be filled with apprehension and alarm:—but still, “watching and keeping his garments, he is *blessed*.” Let him but feel assured that this is the case, and then what a powerful inducement is given him to perseverance, watchfulness, and exertion!

But the *seasonableness* of the assurance in

question will be more evident, if we consider it in relation to another passage in the twelfth chapter of Daniel, to which, in the progress of our discussion, a reference has been already made. The Angel, in the twelfth verse declares, that “*Blessed* is he that waiteth and cometh to the thousand three hundred and five-and-thirty days.” At that time, when the “Time of the End,” or the period of the seventy-five years, shall be terminated, the mystery of God will be accomplished. Then will the trials and sufferings of the Church be completely ended. She will have perfectly passed out of her wilderness-state, and will be rapidly advancing towards her predicted millennial glory. Then “will her sun no more go down, neither will her moon withdraw itself.” Then will the sanctuary indeed be cleansed. Those abominations, which have so long defiled it, will be purged away for ever; and it will become, in truth, “a house of prayer to all nations.” And *blessed* then is he that waiteth and cometh to this time; which, in comparison with every preceding period of the church, or of the world, may be pre-eminently named, *The Time of Blessedness*.

But while the servants of God in the present Crisis contemplate in faith this approaching triumph of the Church, it is possible that the

experience of their own trials and difficulties, contrasted with the predicted blessedness of the saints in these glorious days, may excite in them some feelings of discouragement, and may cast at times a transient gloom across their minds. Such feelings, indeed, would find no place in a nature that was perfectly renewed. But we must ever bear in mind, that the most eminent Christians are, in this life, renewed *but in part*; they are still compassed with infirmity. And in this state of things, it is far from impossible, but that they may at times be tempted to repine at their own lot, and to wish that their portion had been cast in those happier days, of which such glorious things are prophesied. While “watching and keeping their garments,” conflicting with trials, and surrounded by dangers, how often may they be urged to exclaim, ‘O that we had been
‘ reserved for that season of Blessedness, when
‘ such trials and dangers will be known no
‘ more ! O that, instead of bearing the burden
‘ and heat of the day, we had been called
‘ into the vineyard at the eleventh hour, when
‘ the work will be nearly finished, and the
‘ cool of the evening shall have commenced,
‘ and rest and refreshment will be the labourer’s portion !’ Such wishes, it is to be admitted, would not be perfectly innocent,

because they imply some little measure at least of dissatisfaction and impatience. But the Lord is very merciful and of tender pity. He graciously watches over his people's happiness, and often anticipates even their unreasonable desires. And in this view may not the assurance which we are considering, be regarded as peculiarly seasonable? May He not be supposed, as at this time addressing these words unto his people, for this reason among others, that He might kindly meet the feelings to which we have adverted; and show them that He does "not forget their work and labour that proceedeth of love?" — 'True, indeed, it is, that those who wait and come to the predicted time, shall be blessed. But envy not ye their lot. Repine not ye at their blessedness. Ye have not been forgotten of me. There is a blessedness also for you; "a joy with which a stranger intermeddleth not." I pronounce you blessed. Let this assurance console and satisfy you. "Blessed is he that watcheth and keepeth his garments."'

CHAP. VI.

THE SAME SUBJECT CONTINUED.

LET us now inquire into the particulars of which the promised Blessedness will consist. And in entering on this inquiry, it will be necessary to determine *the period* to which the promise belongs; *the time*, in reference to which our Lord declares, that “he who watcheth and keepeth his garments is *blessed*.” If we contemplate the true Christian as he stands in relation to the world to come, we shall see that with a prospective view to the happiness and glory reserved for him in heaven, he may in truth *at all times* be pronounced *blessed*. Whatever his circumstances on earth may be, in whatever trials or troubles, in whatever depths of poverty or affliction he may be here involved, yet, rich in the reversion of a heavenly inheritance, he possesses even now a present blessedness, which is the common property of all the people of God: and, therefore, in this sense, with respect to the glory which shall be revealed, Christ might say to

his Church at the present Crisis, “*Blessed* is he that watcheth and keepeth his garments ;” as He said to his disciples, when He was on earth, “*Blessed are* the poor in spirit, for theirs is the kingdom of heaven.” “*Blessed are* the pure in heart, for they shall see God.”

But seasonable and consolatory as such a declaration would doubtless be to the people of God ; much as it might tend to their support and encouragement under present trials, to be reminded of the Blessedness which awaits them hereafter in the kingdom of their Heavenly Father ; yet the assurance given in the passage before us, seems to require a more specific and definite application. Let us recall to mind the peculiar circumstances under which this promise is given — the peculiar Crisis in which Christ thus addresses his Church — the peculiar event, of which He designs to admonish them, namely, the near approach of the time of unprecedented trouble, — and then let us consider, whether it be not reasonable to suppose, that this promise bears a special relation to the time in question, and is given *chiefly* for the purpose of reminding the people of God of the signal favour which will be vouchsafed *to them* in this approaching season. ‘ “ Behold,

‘ I come as a thief.” “ Those awful judg-
 ‘ ments of which the prophets have spoken ;
 ‘ those days of predicted and unparalleled
 ‘ visitation on the enemies of God, are at
 ‘ hand. They are even at the door. But fear
 ‘ not *ye*, nor let *your* hearts be dismayed.”
 ‘ “ *Blessed* is he that watcheth and keepeth his
 ‘ garments.” He shall be preserved in the
 ‘ midst of those calamities which shall over-
 ‘ whelm the wicked. He shall be purified, but
 ‘ not destroyed, by them. A place of safety
 ‘ shall be opened unto him in the day of
 ‘ trouble. Let him now watch and keep his
 ‘ garments, and then the Lord will watch over
 ‘ and keep him. He shall be safe under the
 ‘ shadow of his wings, until the tyranny be
 ‘ overpast. In this sense I pronounce him
 ‘ *Blessed.*’

Such appears to the writer of this essay to
 be the specific meaning and application of the
 assurance here given to the Church. It is
 designed to convey to it an intimation of that
 security and protection, which will be vouch-
 safed to it in the season of approaching tri-
 bulation. The time, indeed, will be “ a time
 of trouble, such as there never has been since
 there was a nation even to that time ;” but the
 Lord will open a way of escape for his faithful

people, and will provide them with a refuge from the desolating storm.*

We see, then, the particulars of which the promised Blessedness will consist; and needs it to be remarked, on a review of these particulars, what a new and powerful motive is thus given to the Christian to excite and quicken his exertions in the great work which lies before him? Is he called in a more especial manner, in the prospect of those awful judgments with which God is about to visit his apostate church, to “watch and keep his garments?” Let him not be discouraged at the difficulties before him. Let him “not be weary in well doing. In due time he shall reap, if he faint not.” His “labour shall not be in vain in the Lord.” Let him listen to the consolatory assurance so

* The following extract from a sermon of Bishop Horseley so strongly confirms the view which the writer has here given of the predicted security of God's people in the Time of Trouble, that he cannot refrain from setting it before his readers. “In the end of his discourse, (Luke, xvii. 20—37.) our Lord foretells some extraordinary interpositions of a discriminating providence, which shall preserve the righteous in situations of the greatest danger, from certain public calamities, which, in the last ages of the world, shall fall upon wicked nations. Of ‘two men in one bed, the one shall be taken, and the other left; two women shall be grinding together, the one shall be taken, and the other left; two men shall be in the field, the one shall be taken and the other left.’ ”

seasonably vouchsafed, that there is a Blessedness in store for him; that in the Time of Trouble he shall be preserved; that the desolation, which is about to fall upon the ungodly, shall not overwhelm *him*; that the fire, instead of hurting him, shall only purge away his dross; that in the midst of those tremendous visitations, which the Lord is preparing for his enemies, his people shall “have a place of safety, and shall abide under the shadow of the Almighty.” “They shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting-places, when it shall hail, coming down on the forest.”

When the fountains of the great deep were broken up, and the flood of waters was poured in upon the world of the ungodly, an ark was prepared for Noah and his family. — When fire and brimstone were rained out of heaven on the cities of the plain, a refuge was provided for Lot. When Egypt was laid desolate by plagues, the land of Goshen, where the children of Israel were, was exempt from the visitation. When Jerusalem was destroyed by the Romans, a way of escape was laid open to the Christians — “Behold the Lord is now coming” (again) “out of his place” (his mercy-seat) “to punish the inhabitants of the earth for their iniquity:” but He has left upon record this most gracious invitation, in-

cluding a promise to his Church, "Come, my people, enter thou into thy chambers, and shut the doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast."*

* Isaiah, xxvi. 20, 21.

CHAP. VII.

INQUIRY INTO THE PROBABLE DESTINY OF ENGLAND DURING THE APPROACHING PERIOD OF UNPRECEDENTED TROUBLE.

THE writer having thus detailed, according to his view of the indications of prophecy, as explained by the events of the times, the Prospects and Duties of the Christian Church at the present period, proceeds to enter on an Inquiry, which, though not of equal importance to the Church at large with the investigation pursued in the preceding pages, cannot fail of presenting to his readers a subject for very serious and highly interesting meditation. In order to bring before them, in the most impressive manner, the Inquiry of which he speaks, he will briefly recapitulate the particulars of that awful Crisis, respecting which it has been the object of the foregoing discussion to prove that it is now arrived.

In conformity, then, to the conclusion in which this discussion has terminated, the Christian Church is now waiting in anxious expectation for the coming of her Lord, — look-

ing forward in hope and trembling to that season of unprecedented trouble; which, in fulfilment of the sure word of prophecy, at the appointed hour, will suddenly put an end to the state of apparent calm and tranquillity which the nations of Christendom are at this moment enjoying. The precise hour, indeed, in which this season will commence, is not revealed: but the “Signs of the Times” concur with the predictions of Scripture, in indicating that it is *at no great distance*. Preparations are, obviously, going forward among the kingdoms of the Beast, which threaten some portentous explosion; and when the day of vengeance is come, then will the judgments which have already begun at the house of God, be awefully renewed, and will recommence, with redoubled fury, their work of desolation. When these kingdoms — by their continued impenitence, and resistance to the King of kings; by their wilful rejection of evangelical light, which is now so rapidly increasing around them; and probably by some overt acts of opposition, by which their enmity to this light will be still more clearly developed, — shall have filled up the measure of their sins, then will that great voice come out of the temple of heaven from the throne, saying, “It is done;” then will that “great earthquake — such as was not since

men were upon the earth, so mighty an earthquake, and so great," — begin its operations ; in the process of which, " the great city will be divided into three parts, and the cities of the nations will fall ; and great Babylon will come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath ; and every island shall flee away, and the mountains shall not be found ; and there shall fall upon men a great hail out of heaven, every stone about the weight of a talent ; and men will blaspheme God because of the plague of the hail ; for the plague thereof will be exceeding great." Without staying minutely to inquire into the meaning of every part of this figurative language, it will be sufficient for our present purpose to observe that it comprehends a prediction of most tremendous judgments to be inflicted on the kingdoms of the Beast ; of political convulsions and revolutions ; of sanguinary and desolating wars, aggravated, it is probable, by intestine commotions, and religious animosities, and terminating in the utter extinction, by some providential dispensations, unusually awful, of the Papal church and kingdoms, and of all their adherents and supporters.

Such is the present Crisis. Such are the momentous circumstances which characterise and distinguish it. And hence, then, the In-

quiry, to which allusion has been already made, and on which it is now designed to enter, originates. What (it may be asked) in the midst of these unprecedented calamities, which will devastate and for ever annihilate the Papal kingdoms; what, in that eventful season, will be the Destiny of *this* country? What will become of England and her dependencies? Will she perish in the general overthrow? Or will she be made a monument of mercy, and be spared in the day of indignation?

Surely a question of such deep importance may well be entitled to the most serious consideration; nor can there be any thing unseasonable or presumptuous in endeavouring to penetrate, in a spirit of humble inquiry, so far as the means of inquiry be vouchsafed, into the counsels and purposes of the Almighty, on a point of such lively and momentous interest. It is hoped that this remark will justify the writer in his present attempt; and will screen him from the charge of temerity, and of indulging an improper curiosity; while he purposes humbly and diffidently to inquire, whether the Scriptures seem to throw any gleams of light: which, though not demonstrating, may in some degree illustrate, the probable Destiny of England during the predicted season of tribulation; and whether past events in her history, or circum-

stances in her present situation, may tend to corroborate the conclusions, or to increase and strengthen the hopes, to which the Inquiry into Scripture may have led.

CHAP. VIII.

THE SAME SUBJECT CONTINUED.

IN prosecuting the Inquiry suggested in the preceding chapter, the writer would begin with reminding his readers that the *main*, if not the exclusive, object of the Woe, announced by the Seventh Trumpet, and comprised in the Vials of Wrath, is to punish, and ultimately to overthrow, the Papal Church, with all those who adhere to her communion, or support her cause. These are “the rest of the men, which not being killed by the plagues,” inflicted under the former Woes, “yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk; neither repented of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.”* These are the nations of the Latin earth, the kingdoms of the Beast, which, unreclaimed by the judgments that had overthrown the Eastern Church

* Rev. ix. 20, 21.

and Empire are reserved as the immediate victims of the last remaining Woe; for whose punishment it is prepared, and in whose final destruction it will be expended. Against whom is it denounced by the Angel *, that they “shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation,” but against those *who “worship the Beast and his image, and receive his mark in their forehead, or in their hand?”* Who are those that, at the sight of the “Seven Angels, having the seven last plagues, in which is filled up the wrath of God,” were represented to St. John as praising God for his approaching judgments, from which it is by consequence to be inferred that they were themselves exempt, but those that “*had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name?”*† By whom, when the Vials were poured out, is it specified that their effects were felt? “The First Angel poured out his Vial on the *earth*; and there fell a noisome and grievous sore upon the men *which had the mark of the Beast, and upon them which worshipped his image.*” “And the Fifth Angel poured out his Vial upon the *seat of the Beast*; and his kingdom was full

* Rev. xiv. 9, 10.

† Rev. xv. 1, 2, 3, 4.

of darkness ; and they gnawed their tongues for pain."* And on the Seventh Angel pouring out his Vial into the air, what was the consummation that followed ? "*Great Babylon* came up in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath"† The particulars of whose destruction having been minutely detailed, it is added, "*and the Beast*" (having gathered his armies to make war with the Lamb) "was taken, and with him *the False Prophet*, that wrought miracles before him, with which he deceived them that had the mark of the Beast, and them that worshipped his image. *These both were cast alive into a lake of fire burning with brimstone.*"†

Such, then, (as these Scriptures show,) being the design and the end of these predicted judgments ; such being the description and the character of the objects for whom they are reserved ; if, on examination, it should be discovered that England does *not* answer in description and character to these objects ; if it should be discovered that, instead of being a partaker of Babylon's sins, and of being made drunk with the wine of her fornication, she has no fellowship with her and her abominations ; if it should be discovered that, instead of wor-

* Rev. xvi. 2. 10.

† Rev. xvi. 17. 19.

‡ Rev. xix. 20.

shipping the Beast and his image, and of receiving his mark in her forehead, or in her hand, she stands among those who have gotten the victory over him, and over his image, over his mark, and over the number of his name; such a discovery might, doubtless, furnish ground for entertaining favourable conclusions respecting her future destiny: it might, doubtless, inspire a hope, that she is not appointed to fall with Babylon, and to perish with the Beast and his adherents; but that, as during the judgments already inflicted on these objects of wrath under the past Vials, so under the one that is approaching, she will be brought forth, through the Divine mercy, into safety and triumph in the end; though, as before, in the progress she may be grievously pressed, and endure a fiery trial.

But from this hypothetical statement let the Inquiry be now directed to the real facts of the case.

That England was originally one of the kingdoms of the Papal earth, can be no question; and that so long as she continued to be one of them she was equally exposed, with the rest, to those heavy judgments which are reserved for such as continue to “have the mark of the Beast, and to worship his image,” is equally true. But did she continue to be one of these? Did she continue to “worship the Beast and his

image, and to receive his mark?" Or, having gotten the victory over them, did she come out, and was she separate? It was revealed to the Apostle St. John, that, in the great earthquake which should take place at the same hour with the death and resurrection of the Witnesses, previously to the termination of the Second Woe, a tenth part of the city should fall. * This earthquake, as it is now generally explained, predicted the Reformation; while, in the convulsions produced by it, England, originally one of the ten horns of the Beast, here called a tenth part of the city, (another symbol of the Papal empire,) *fell* from its allegiance to the Church of Rome, and, protesting against her idolatrous and unscriptural doctrines and practices, renounced all communion with Babylon and her abominations. † At that time, then, the case

* Rev. xi. 13.

† This application of the falling of the tenth part of the city, to the separation of England from the church of Rome, which was first suggested by the writer in a letter to the Christian Observer, for the year 1810, under the signature of *Philo*, has since been adopted by most of the modern commentators.

N. B.—The writer would take this opportunity of stating, that in the letter to which he here refers, as well as throughout the present publication, he uses the word "*England*" in its comprehensive and popular sense, as comprizing the *whole of Great Britain*; which is usually understood in the interpretation of Prophecy as having constituted one of the Ten Kingdoms of the Beast. In

which has been hypothetically assumed, did actually exist. England ceased to be any longer one of the Papal kingdoms; and, consequently, the favourable conclusions respecting her future destiny, which have been already suggested, became applicable to her. Scriptural grounds were furnished for humbly indulging the hope, that, having separated herself from the Beast and the False Prophet, she would not be involved in their ruin; that, having ceased to be a partaker of Babylon's sins, she would not receive of her plagues.

But have subsequent events justified, and do present appearances justify, the foregoing conclusion? Has England, since she first separated herself from the Church of Rome, continued to maintain her separation? Has she firmly adhered to the principles on which she professed to ground her separation? Have her general conduct and practices been such, in comparison with those of the Papal nations, as have demonstrated the essential difference, and the un-

their original separation from the Church of Rome; in their subsequent and uniform protest against its corrupt principles and practices; in their present distance from it; and in their future destiny, in contradistinction to it, the southern and northern parts of the island have been always closely associated in the mind of the writer, and, consequently, are identified, generally speaking, in the Inquiry which he is here pursuing.—2d Edit.

doubted excellency of those principles? Have the Providences of God, and His dispensations in respect to this country, contrasted with His dealings towards the kingdoms of the Beast, been of such a complexion and character as to allow of her continuing humbly to cherish the hope which her original separation permitted her at first to indulge, — the hope, that He regards *her* with sentiments different from those with which he looks upon *them*?

To give a clear and satisfactory reply to these important and interesting questions, is essential to the prosecution of the present Inquiry. And since it is only from a retrospective and comparative view of the state of England, from the period of the Reformation to the present time, that such a reply can be obtained, it is this view which the writer will now endeavour cursorily to set before his readers.

Whatever might be the real and disguised motives of those persons whom God at first raised up as instruments in accomplishing the separation of this country from the kingdoms of the Papal earth, certain it is, that the Principles of the Reformation, as they became diffused and understood, were generally approved by the nation at large. By means of the many able and pious Reformers, who, by their preaching and writings, so powerfully aided this important

cause, and, especially, by the printing and dissemination of the Holy Scriptures, the separation became, with respect to the great body of the people, not a political, but a cordial separation. Under a decided conviction of the idolatry and corruption of the Church of Rome, they forsook her communion, and, enlightened by the Word of God, avowed and embraced the Protestant doctrines. Such a revolution, however, in the public mind, was, of course, a work of time. A strong party still remained attached to the old superstitions, and had recourse to all the means which stratagem, or even force, (whenever force was in its power,) could furnish for opposing the progress of the new opinions. Nor can it be denied, that the cause of the Reformation was greatly checked and injured by the abuse to which that liberty of conscience, on which it was professedly established, was carried, through the excess and extravagance of many, and even the hypocrisy of not a few of its advocates. So that, amidst these conflicting circumstances, which operated with more or less influence throughout nearly the whole of the dynasty of the Stuarts, Protestantism, though gradually gaining the ascendancy, can hardly be said to have completely effected its object, and to have accomplished such a decided separation from the Church of Rome in this coun-

try, as utterly precluded all hope in its friends of a re-union, till the Revolution in 1688. In this long period, however, which had elapsed since the reign of Henry the Eighth, there is no reason to doubt but that, in spite of these opposing causes, there was much real piety diffused throughout the nation. The pure doctrines which the Reformation had introduced into the country, were productive of much genuine religion; and, notwithstanding the enmity which opposed them on the one hand, and the extravagance which degraded them on the other, they became a vigorous principle in the hearts of numbers, and brought forth much Christian fruit to the glory and praise of God.

CHAP. IX.

RETROSPECTIVE AND COMPARATIVE VIEW OF THE
STATE OF ENGLAND DURING THE GREATER PART
OF THE EIGHTEENTH CENTURY.

THOUGH the Revolution of 1688 had effectually secured the Protestant ascendancy, yet, in the mean time, the profane profligacy of the court during the reign of Charles II., combined with other causes, had proved so injurious to the interests of real religion; that the principles on which England had founded her separation from the Church of Rome, had insensibly lost much of their original hold on the hearts of the people. And, as the succeeding century advanced, the extent of the evil became fatally apparent. The pure and peculiar truths of Christianity were less frequently and distinctly sounded from the pulpits, than they had formerly been. The doctrine, especially, of Justification by Faith only, which had been the great doctrine of the Reformation, as also that of the Agency and Influence of the Holy Spirit, were, by degrees, misrepresented and mutilated, and, at length, in a very considerable degree, excluded. The

great body of the clergy became secularised in their views and conduct, unmindful of their specific office, and negligent of their flocks. The consequence was, that a general declension in religion imperceptibly followed. The form of godliness, indeed, remained; but the power was, for the most part, gone; and a spirit of apathy and Laodicean lukewarmness now occupied the place of that zeal and warmth, which had distinguished the period and progress of the Reformation: while the effects of this decline in the national religion displayed themselves in several particulars, which evidenced, during the period in question, the depressed state of public morals. It was in this century that political corruption came to its height, and was reduced almost to a system. With the influx of wealth, its usual concomitants, luxury and dissipation, greatly increased. A spirit of gambling was publicly countenanced and excited, by the introduction of annual lotteries. The morals of the great mass of the population were left to deteriorate, without any adequate attempts to arrest the progress of corruption. Our territorial acquisitions in the East Indies were enlarged by wars unjustly undertaken for the purposes of ambition or gain; provinces were plundered, and whole districts desolated by famine or the sword, to enrich rapacious

individuals, who were suffered to escape with impunity the punishment of their crimes. In the mean time, the conquered countries experienced nothing of that treatment, which, from a nation professing the Reformed and Protestant religion, they had a right to expect. No systematic efforts were made to improve their moral or political condition. No national measures were adopted for bestowing upon them that greatest of boons, the Blessing of Christianity; for compensating them for the many injuries they had sustained, by communicating to them the knowledge of that Gospel, by which life and immortality are brought to light. England, blind to her duty, insensible to her obligations, and regardless of the great design with which Providence had subjected to her power so many millions of wretched idolaters, suffered them to continue in their dark and degraded state, without attempting to break the chains of that dreadful superstition by which they were enslaved. Nor in her Western empire, and in her connection with devoted Africa, was her conduct, if possible, less unchristian. She took the lead, without the slightest compunction or remorse, in all the horrid iniquities of the slave-trade. Scarcely a voice was raised in condemnation of those atrocious practices;

while her slave-population was left to groan under the miseries of a hopeless captivity, without any anxiety felt or expressed by the nation at large concerning their wretched condition, or any endeavours to promote their moral or spiritual improvement.

Such appears to have been the awefully declining state of the country, as to religion and morals, during the greatest part of the eighteenth century. So powerfully did the tendency of human nature to deterioration and apostacy display itself, under circumstances which, arguing upon merely human principles, we should have thought would have led to very different results. At the same time, however, there were several phenomena of a more promising aspect, which were directly counter-acting this tendency; and which, by indicating that the nation was as yet far from having relapsed into the state out of which, at the Reformation, it had been brought, might have inspired a hope, that, notwithstanding present appearances, it might yet, through the goodness and mercy of God, be recovered from its deep fall and declension.

Among the things to which this observation applies, were the purity of the doctrines still retained in the accredited articles and formularies of the Established Church, and dissem-

inated through the country by means of her liturgy and public services: the distinguished revivals of religion, which were effected through the preaching of those doctrines by pious and gifted men, both in and out of the national Church; whom God was pleased, during the period in question, to raise up, from time to time, in different parts of the kingdom: the general outward respect and veneration paid to the observance of the Sabbath, so contrary to the habitual and authorised profanation of it in Papal countries: the religious toleration granted and secured by law to those whose consciences did not permit them, whether erroneously or otherwise, to maintain communion with the Established Church, — a toleration, directly opposed to the bigoted and intolerant spirit and practice of Popery: but especially the free and unfettered circulation of the Holy Scriptures through every corner of the land; the avowed attachment and almost constant appeal to the word of God, as the recognised standard of truth and duty; and the increasing and general acquaintance with its contents, promoted by the introduction of so large a portion of the sacred volume in the vernacular tongue, into the daily services of the Church. All these were hopeful signs; signs, which showed that England, though greatly fallen

from her Protestant purity and profession, had not resumed her station among the persecuting and idolatrous kingdoms of the Beast.

CHAP. X.

RETROSPECTIVE AND COMPARATIVE VIEW OF THE
STATE OF ENGLAND, FROM THE BEGINNING OF
THE FRENCH REVOLUTION TO THE END OF THE
REVOLUTIONARY WAR.

SUCH was the state of things when that tremendous event unexpectedly burst forth, as a snare and a trial to all the nations of the earth, the French Revolution.* From this mystery of iniquity was suddenly discharged a torrent of impiety, infidelity, and anarchy, which was calculated to put to the proof the power of every opposing barrier, and to try the strength of every principle. Like a mighty deluge, it rapidly spread over the Papal kingdoms; and which of them, in the end, was enabled successfully to withstand its fury? One after another yielded to its force. The monarchs,

* The writer here speaks of the French Revolution, as it began practically to develope itself in the year 1792, under the influence of those abominable principles which incorporated themselves with it, and of those detestable characters who soon became the conductors of events in that great political commotion.

indeed, from personal and political considerations, endeavoured to resist its progress, and to stop the march of principles so directly subversive of their interests. But their efforts were vain. The people, previously fortified by no solid principles, soon gave way to the attack of false ones; and in the readiness with which, in almost every country, the mass of the population embraced the jacobinical and revolutionary doctrines, the Papal governments reaped the fruit of that tyranny, which they had exercised over the consciences of their subjects, and of that ignorance, which they had purposely promoted, by studiously secluding them from the fountains of heavenly knowledge and truth.

What, in the mean time, was the Destiny of England? She felt, indeed, severely felt, the shock, and seemed at first to reel and totter to her base. Those who can remember the era of the French Revolution must call to mind with appalling recollections the danger which appeared to threaten this country, when the revolutionary tenets were first broached among the people. Sedition and impiety were publicly taught, avowed, and embraced by thousands. For a time the public mind was hurried away by the novelty of principles so gratifying to the pride and restlessness of the human

heart; while the daring audacity and presumptuous confidence with which they were propagated, invested them with a semblance of truth, and gained for a season many proselytes. But at length the delusion ended. The fallacy, the danger, the wickedness of the new doctrines, were exposed and reprobated. The nation awaked out of its stupor. It rallied round the throne and the altar: and the clamorous apostles of this modern liberty, restrained by the seasonable arm of the law, and condemned by the public voice, no longer dared to open their mouths, or to lift up their heads. The victory was, at the time, complete. But to what cause, under God, was this triumph to be ascribed? Doubtless there were many conspiring causes which might contribute to produce this effect. But, after making every reasonable allowance in favour of the rest, the one to which unquestionably the chief place is to be assigned, was the operation of those principles which had taken root at the Reformation; and which, though checked, were not eradicated; though thwarted, had not utterly lost their vigour. Fostered by these principles, there was still a vitality in the system; a spring of right feeling, which needed only to be duly touched, in order to exert itself. Powerful beyond all calculation was the

assistance which, at this crisis, the cause of order and government derived from the past diffusion of the Scriptures, and of scriptural knowledge among the people. Here was an authority which they had been taught and accustomed to recognise; to which an appeal might be now made; and to which in this emergency the appeal was not made in vain. The triumph over jacobinism was, in fact, the triumph of the Bible. It was the triumph of Protestant principles. The enemy had come in like a flood; but the Spirit of the Lord lifted up a standard against him.

Let it, then, be remembered, — and remembered with gratitude and joy, — that as England was the only one of the original kingdoms of the Beast, which at the Reformation had renounced communion with Rome; so she was the only one of them whose principles were found sufficient, in this day of rebuke and blasphemy, to withstand the assault, and maintain her post. And what were the subsequent dealings of Providence towards her, throughout the whole of the eventful period of visitation which ensued? While every Papal country was, more or less, devastated by war; while every Papal throne was, in succession, overturned, England was highly favoured and upheld. No hostile army landed on her shores. She felt not the

ravages of an invading enemy. Her ancient institutions were all preserved. It is true, that she was not wholly unpunished. In the long and arduous contest in which she was necessarily engaged, she was called to endure many privations and sacrifices. Her treasures and her blood were profusely shed. But, compared with the sufferings of the Papal powers, the visitations which fell upon her, resembled only those which are inflicted by the skirts of the tempest. While it swept, with desolating fury, and in awful blackness, the kingdoms of the Beast, England “had light in her habitations, and felt not the storm of hail.”

But it was not in this way alone that God manifested his distinguishing favour towards this country, during the period of which we are now speaking. While He delivered her from the destructive effects of revolutionary principles and revolutionary war, He was pleased also to over-rule and sanctify the eventful circumstances of the times to her moral and religious improvement. Here was a most decided and obvious distinction in his dealings with England, and in those with the Papal kingdoms.

What signs, it may be asked, did the Papal kingdoms exhibit, throughout their severe and protracted judgments, of any amelioration in

their moral and religious state? Did they renounce and abjure any one error of Popery? Did they cast their idols of silver and gold “to the moles and to the bats?” Did they desist from their habitual profanation of the Lord’s day? Did they cease to oppose the free circulation of the word of God? Did they give any indications of an improved tone of religious feeling, of a growing attention to the spiritual interests of themselves and others, under their heavy visitations? It is notorious that none of these things took place.* The prophetic re-

* In support of the allegations contained in this passage, an appeal may again be made to Mr. Southey’s History of the Peninsular War. It is not possible to read, in the details of that interesting writer, the account of the loyalty and patriotism, the magnanimity and heroism displayed by the Spanish people in their unequal struggle with Napoleon, without feelings of the warmest admiration and sympathy. But at the same time, we should not suffer ourselves to be so dazzled with the brilliancy of their achievements, or with the splendid narrative of the historian, as to be insensible to the light, in which the Christian philosopher must contemplate, or an inspired writer would have represented, the events of that memorable period. The blind pertinacity and devotion with which the inhabitants of the Peninsula continued, even under the immediate pressure of their most severe visitations, to cleave to their unscriptural superstitions; and the idolatrous confidence which they still placed and avowed in their altars and images, in their saints and relics, — not only demonstrate to the mind which is accustomed to interpret the dispensations of Providence by a reference

presentation to St. John, of the state of the kingdom of the Beast, during the effusion of the Fourth and Fifth Vials of Wrath, to which reference has been already made, most awefully accords with its actual state during the period to which our remarks refer. “And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give Him glory;” and “the kingdom of the Beast was full of darkness; and they gnawed their tongues for pain; and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.” *

In the mean while let us turn our eyes on this privileged country; and what do we there see? We see the Spirit poured out from on high, and producing such fruits as evidence the work to be His. We see a considerable revival of religion progressively advancing, and expelling that apathy and indifference, which before the French Revolution so generally prevailed. Those peculiar doctrines of our reformers, which,

to the written word, the real causes of these aggravated sufferings; but also furnish ground for applying to these impenitent nations the criminating remark of the sacred historian, “In the time of their distress did they trespass still more against the Lord.”

* Rev. xvi. 9, 10, 11.

though embodied in the articles and liturgy of our church, had been for a long time almost overlooked and unheard, were sounded more and more from many pulpits; and by the very opposition which they excited, and the charge of novelty with which they were assailed, attracted public notice, interested the public mind, and found from many a favourable reception. Religious publications were greatly multiplied, and eagerly perused. An anxiety was felt on subjects which before had been unnoticed or forgotten. Societies were formed for various benevolent and religious objects, which strongly marked the altered tone of public feeling: while the zeal and liberality with which they were supported no less clearly evinced the new and lively interest which these objects had excited. Institutions for the universal dissemination of the Scriptures, and for their translation into all languages; for conveying the blessings of Christianity into heathen lands; for the conversion of the Jews; for the education of the rising generation; for the diffusion in almost every practicable way of religious instruction; and for advancing, by all probable means, the moral condition and consequent happiness of mankind, sprang up on every side, commencing and prosecuting, with vigour, their work and labour of love: while many ancient establishments for the

same or similar purposes, provoked to jealousy by these new allies, cast off the torpor of age, and, with renewed exertions, widely extended their means and spheres of usefulness. It was during this period, that the nation, roused to a proper feeling of its responsibility and guilt, in respect to the wrongs inflicted on injured Africa, put an end to the abominations of the slave-trade, so far at least as these abominations had been promoted by British subjects and British capital; and renounced, for the future, its participation in this iniquitous traffic. It was during this period, that the country felt the vast amount of its debt to British India, and with one voice, conveyed by countless petitions to Parliament, expressed its unanimous desire of imparting to Indostan, and to our other dependencies in the East, the benefit of missionary zeal, and the blessings of an Established Church.

These were some of the proofs, which England displayed during the progress of the revolutionary war, of her advance in moral and religious feeling; and which, when contrasted with the contemporaneous state of the Papal kingdoms in these respects, must surely be considered as exhibiting another striking instance of dissimilarity betwixt her and them.

CHAP. XI.

RETROSPECTIVE AND COMPARATIVE VIEW OF THE
STATE OF ENGLAND, FROM THE END OF THE RE-
VOLUTIONARY WAR TO THE PRESENT PERIOD.

By the successful issue of the battle of Waterloo, and the consequent flight and captivity of Napoleon, a termination was at length put to the calamities of that protracted warfare, which, for more than twenty years, had desolated the Papal kingdoms, and in its consequences had not only involved the other nations of Europe, but had affected, in a greater or a less degree, the most distant parts of the earth. Peace was suddenly and unexpectedly granted to the exhausted world. The tempest was hushed; and a season of returning quiet and repose excited an universal expectation of the return of those blessings, which such a season is calculated to produce and diffuse. But these expectations, as the event proved, were not generally realised. Cessation from war did not, in this instance, bring with it its usual concomitants. The storm, indeed, subsided; but the swell which followed, though not attended with equal and immediate danger, yet proved no less an enemy to permanent tranquillity and rest.

The Papal kingdoms especially experienced, and to this day continue to experience, directly or indirectly, the agitated results of those revolutionary principles which they had so readily and generally imbibed. Freed from the desolating effects of revolutionary war, they became distracted by intestine and political commotions, which have equally precluded them from the enjoyment of the real blessings of peace. One consequence of the termination of the war was the restoration of the ancient governments. The connection between the rulers and their subjects, which had been violently rent asunder by the arms of Napoleon, was as suddenly renewed by his defeat and deposition; and thus a pledge might seem to have been given of returning tranquillity and repose. But the result was otherwise. The rulers and their subjects were not now in a situation to coalesce on the same terms, and in the same manner, as they had done before their temporary disunion. The people, under their new masters, had become too enlightened not to see something of the iniquity and oppressions of their ancient governments, and too strongly attached to the novel idea of liberty, which they had learned to admire, patiently to acquiesce in the re-establishment and continuance of former abuses: while the rulers had so little profited by the salutary lessons

which they had received, and were made so little wiser by the chastisements which they had undergone, as not to perceive that it was only by some concessions to the newly-acquired views of their subjects, that they could reasonably hope to resume their sceptres with benefit to them, or with comfort and security to themselves. Such concessions, however, ill accorded with the principles and prejudices of those, who had no conception of any law but their own will, nor of any government but such as is arbitrary and despotic. Hence has arisen a continued system of mutual mistrust and dissatisfaction ; of suspicion and jealousy ; of aggression on the one side, and of resistance on the other ; which, amidst the semblance of peace, has generated and maintained a spirit of secret hostility : and, in some instances, as in the cases of Naples and Spain, has actually produced a state of undisguised and open warfare. In the last of these two countries, it is notorious, that nothing but the over-awing presence of the French troops has restrained it from bursting forth into the most unbridled anarchy and confusion ; while in nearly all the other kingdoms of the Beast, the struggle for political power, where it is not actually suppressed by the immediate operation of military force, is venting itself in unceasing contentions, divisions, and intrigues. Such is

the agitated and tumultuous state of the Papal earth; and the injurious tendency of such an unsettled state, and its baneful effects on the power and prosperity of the countries where it prevails, must be too obvious to require a proof. Let us but cast our eyes over the countries in question, and we shall perceive that, instead of exhibiting those marks of renovated vigour and political reviviscence, which so long an interval of peace might have been expected to produce, they are, for the most part, in a less formidable, and, if possible, in a more enervated condition, than they were even at the termination of the war. * So true it is, that neither in peace nor in war is it given to them any longer to “practise and prosper.”

Let us now, on the other hand, revert to our own country, and see what in these particulars have been its state and aspect during the period in question, and what they now are. As no country in the progress of the late protracted contest had made such gigantic and prodigious

* France, it is possible, may be an exception, in some degree, to this remark. But when we contrast her state at the termination of the 1260 years, *i.e.* previous to the Revolution with her present condition, without colonies and without a marine, we must allow that, with respect even to this part of the Papal empire, “the judgment is still sitting.”

efforts as England, so in no country, at the close of it, were the exhausting and paralysing effects of such exertions more deeply and severely felt. So violent and reiterated were the shocks which it subsequently encountered, that nothing, under Providence, but the strength of its original stamina, could have enabled it to withstand and survive them. The blessings of peace and plenty were seemingly bestowed upon it in vain. They failed in producing their accustomed beneficial results : nay, as it were by a strange and perverse fatality, they appeared, for a season, to augment, and even, in some instances, almost to originate the evils with which we were doomed to contend. Those evils consisted in a succession of financial embarrassments, of commercial difficulties, and of agricultural distresses, such as, in degree at least, had never been previously felt ; and accompanied by a peculiar effervescence of party-spirit, and an unusual measure of political animosity, which greatly aggravated the sufferings, and increased the perils of the nation : while a restless and factious spirit of discontent and insubordination, generated chiefly by the pressure of the times, and artfully fomented by designing and interested persons, pervaded for the most part the manufacturing districts, and broke out at times into popular commotions of a formidable character,

in some places amounting even to insurrection and rebellion.

But, amidst these complicated and threatening visitations, the superintending care of God in favour of this country has been very conspicuous. To a mind accustomed to trace the Divine hand in national dispensations, a retrospect of the events which have occurred in the last few years exhibits many striking and interesting proofs of "mercy rejoicing against judgment." It is not possible, indeed, to look back on the awful gloom, the fearful apprehensions, and the actual sufferings, to which the various public visitations have given birth during the period in question, without admiring the marked interpositions of Providence as displayed in moderating and correcting those visitations, and finally in rescuing the country from the calamities with which they threatened to overwhelm it. In no one instance, however, has this interposition been more strikingly displayed, than in the *measured distribution* of the evils with which this country has been visited, and in the *order and gradation* in which they were permitted to assail it. Had they all been inflicted on the nation at once, it must have sunk under their accumulated weight: but the succession of events was so mercifully directed and controlled, that one burden was generally removed, or greatly alleviated, before another

supervened. During the heaviest part of the commercial distress, the agricultural depression was but partially felt: while, antecedently to the full experience of this calamity, trade had begun to revive, and the manufacturing districts were assuming a more promising appearance. And what, in the end, has been the result of the Divine dealings towards us through this eventful period? What is now the present aspect of our affairs? Our difficulties have subsided; our troubles and perils have passed away; peace and security are distinctly felt and enjoyed; the public burdens have been lessened; the public revenues are increasing; trade in all its numerous branches is flourishing; commerce is widely and rapidly extending itself; agriculture has recovered from its temporary depression. Blessed with tranquillity at home, honoured and respected abroad, England at this moment exhibits a specimen of political prosperity, power, and greatness, such as it has never before attained in any period of its history. Contrasted in all these respects with the Papal kingdoms of Europe, it stands forth a signal monument of the Divine mercy and favour; and pre-eminently displays the distinguishing care and goodness of Him, who in so many important particulars has thus made it to differ.*

* It must be remembered that the remarks apply to the beginning of the year 1825.

supervised. During the present part of the commercial distress, the agricultural depression was not partially for : while, and especially to the full experience of the state had begun

CHAP. XII.

THE SAME SUBJECT CONTINUED.

HITHERTO our retrospective view of the state of England, compared with that of the Papal kingdoms of the Beast, during the period which has elapsed since the close of the revolutionary war, has been almost exclusively turned to the *political* part of it. But a far more important and interesting field for investigation now lies open to our inquiries, the *moral* and *religious* part. Here, also, in directing our attention to this portion of the subject, we shall find that the comparison will no less decidedly issue in favour of our highly distinguished country.

In the course of the preceding essay some allusions have been already made to the moral and religious state at the present time of the Papal nations; and so far the statements, of which our subject now requires the production, have been in some measure anticipated. Still, however, something of a recapitulation, or rather of a more extended delineation of particulars, is necessary for our present purpose; and, consequently, interrogations, similar to those which

were suggested in reference to the preceding period, may be put in relation to the one under review. What, it may be asked, have been the marks and fruits of national reformation and improvement, which, since the restoration of peace, have characterised the Kingdoms of the Beast? What proofs have they manifested of an amended and ameliorated state on the great subjects of religion and morals? Have the kings and potentates of the Papal earth, so wonderfully and almost miraculously reinstated in their ancient thrones, testified their gratitude to God, by endeavouring to promote among their subjects a purer worship, and a holier knowledge of Him, their gracious Benefactor? Penetrated by a sense of his goodness and power, so strikingly displayed towards themselves, have they suppressed with abhorrence the mummeries and abominations of Popery, and renounced the idolatrous worship of the Virgin? Have they anxiously sought to enlighten the minds of their people, and to deliver them from the bondage of error and infidelity, by aiding every effort to disseminate among them the unadulterated word of God? Have they discountenanced the violation of the Sabbath; and endeavoured, by legislative enactments, and by the influence of their own example, to introduce a more scriptural observ-

ance of that sacred day, in the place of the heathenish and licentious profanation of it, which previously had so generally disgraced the Papal kingdoms? Has any large portion of the community throughout any of these kingdoms expressed any desire for alterations and improvements of these descriptions? In the dissatisfaction and opposition which the people have so generally manifested in regard to those who have authority over them, is it the reluctance or supineness of their rulers, as to purifying the national religion, or correcting the public morals, which has formed any part of their complaints? Have they in these things set an example to their rulers, and by any general outward improvement in their own conduct, have they given evidence of an amended principle within? Has a more elevated tone and line of moral policy marked the nations in question? Have they displayed a more sacred attention to the rights and feelings of other nations? Have they been distinguished by a stricter regard to justice, humanity, and fidelity, in all their political transactions? Alas! we are surely constrained to reply in the negative to all these questions. Public events and private information unite in compelling us to conclude, that one great use which the Papal potentates have made of their recovered sceptres, has been

to restore and re-establish the corruptions of Popery ; to bind in still stronger fetters of ignorance and superstition the minds of their subjects ; and to extinguish those sparks of liberty and right feeling which had been excited among them, which had inspired some hope of an amended state of things, and which, if cherished and encouraged, might have been kindled into a flame of moral and religious improvement ; — that the population of the Papal kingdoms, however, in some instances, they may have endeavoured to oppose the revival of *political* grievances, have, in general, acquiesced, without any expressed disapprobation, in every attempt to resist the progress of *moral* and *religious* amelioration ; and that, consequently, from the influence of these combined causes, the actual state of the Papal countries in general, so far as the interests of religion and morals are concerned, is at this moment in a retrograde condition, and exhibits a far more gloomy and awful aspect than it did even at the termination of the revolutionary war. *

* Here, also, an exception may possibly again be claimed in favour of France. *In some respects* there may be some little *moral* improvement in that country : but it will, probably, be found that this improvement is chiefly to be confined to the *Protestant* part of her population, among whom the sacred Scriptures are, at present, permitted to circulate, through the medium of the Bible Societies,

Witness, in support of these conclusions, the principles of despotism so openly avowed, so unblushingly recorded, and so practically developed in the unjustifiable invasions of Naples and Spain. Witness the systematic opposition, in most of the Papal countries, and especially in the dominions of Austria, to the free circulation of the word of God. Witness the revival, by Papal authority, of the order of Jesuits, the most experienced and indefatigable emissaries of the Church of Rome; their restoration to all their former privileges; and the renewed and recognised acceptance of their services by the Holy See.* Witness the Papal Bulls, repeatedly issued against the principle and the objects of Bible Societies, and conveying their animadversions in language little differing from that

* As the Bull of Pius VII., by which these objects were effected, bears date August 7. 1814, it cannot be adduced as properly occurring within the period to which the present part of this discussion is directed. But when it is recollected, that the publication of this instrument was one among the earliest acts of the Papacy, on its first deliverance from revolutionary control, by the abdication of Napoleon, and his retirement to Elba; and that it has ever since continued in full force to this present day; it may surely with reason be cited as one witness in proof of the alleged determination of the Papal powers, on regaining their authority and influence, to re-establish and perpetuate, to the utmost of their means, the corruptions of their old superstition.

of profaneness and blasphemy.* Witness the revived sufferings and difficulties of the Vaudois

* The following extracts, in proof of this assertion, are taken from a Bull sent by the late Pope (Pius VII.) to the Archbishop of Gnezn, and Primate of all Poland, and bearing date June 29th, 1816:—"Venerable brother, health and apostolic benediction. In our last letter to you we promised shortly to answer your letter, in which, on your own part, and also on behalf of the rest of the bishops of Poland, you earnestly desire instructions from the Holy See, as to the manner in which you should conduct yourselves towards what are commonly denominated Bible Societies, of which you had given us some account. * * * We have long, indeed, *abhorred* their *abominable* device, by which the very foundation of religion is undermined; and * * * have deliberated with the utmost care and attention upon the measures proper to be adopted by our pontifical authority, in order *to detect and root out this pestilence* in every way * * * . The general good most imperiously requires that you should employ your utmost efforts for the purpose of defeating the plans which the enemies of our most holy religion have prepared for its destruction: whence it becomes the duty of the episcopal office to expose *the wickedness of this abominable scheme* to the eyes of the faithful, which you have so well done, by showing, *in obedience to the precepts of our church*, with all that learning and wisdom with which you are endowed, that *the Bible printed by Heretics is to be reckoned among other prohibited books*, according to the rules of the Index. Indeed experience has proved that *the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of man, been productive of more injury than advantage.*"

The new Pope treads in the steps of his predecessor. The following passage, from a fulminating circular to his hierarchy, denouncing Bible Societies, will exhibit the character of this document, which is more violent than

churches, struggling anew in the vallies of Piedmont, with Roman Catholic oppression and tyranny. * Witness in every town of Italy the idolatries and abominations of Popery universally practised, and exclusively supported, to

even the injunctions of Pius VII. : — “ What shall I say more ? The iniquity of our enemies has so increased, that besides the deluge of pernicious books contrary to the faith, it even goes so far as to convert to the detriment of religion the Holy Scriptures, which have been given us from above for the general edification. You are not ignorant, venerable brother, that a society, vulgarly called the Bible Society, audaciously spreads itself over the whole earth, and that, in contempt of the traditions of the holy fathers, and contrary to the celebrated decree of the Council of Trent, it exerts all its efforts and every means to translate, or rather to corrupt, the Holy Scriptures into the vulgar tongue of all nations ; which gives just cause to fear that it may happen in all the other translations as in those already known ; namely, that we may find in them a bad interpretation, instead of the Gospel of Jesus Christ, *the Gospel of man, or rather the Gospel of the devil.*”

* One of the first acts of the Sardinian government, after its restoration in 1814, regardless of the urgent application of the British General, in favour of the oppressed churches in the vallies, was to revive its persecutions against them. On the very morning after the late king had taken possession of his palace at Turin, the ungrateful monarch issued an edict, by which he dispossessed the Vaudois of all they had enjoyed during his dethronement, and put many vexatious decrees in force which had been proclaimed against them by his bigoted and intolerant predecessors. — *Narrative of an Excursion to the Mountains of Piedmont, by the Rev. W.S. Gilly, p. 92*

the extinction of pure religion and worship.* Witness the intolerance and bigotry of Spain and Portugal; who, in their new-modelled conceptions and codes of liberty, and of the rights of man, could find no place for *religious* freedom, nor could grant to any others, than to Papists, the right of serving God according to their conscience. Witness in France the restless and unceasing endeavours of the court to revive the spirit of Popery, and to re-establish the follies and pageantries of the Roman Catholic church.† Witness in that country (as in every other country of the Beast) the allowed habitual desecration of the Lord's day, and the profane application of it to purposes far less congenial with its instituted design, than even worldly labour and secular occupations. Witness in that country the *continuance* of the licensed abominations of the Palais Royal, and the moral degradation of the capital. Witness in that country the monstrous iniquity of the slave-

* See Appendix.

† Since the first edition of this work was published, a new law has been proposed by the French government, and has gone down to the Lower Chamber, *enacting the punishment of death for the profanation of the sacred elements, if committed publicly; and of the vessel containing them, if committed publicly, or in a public place before several persons.* Where one of these incidental aggravations is wanting, the offender is to undergo *the mitigated penalty of captivity and hard labour for life.* — 2d Edition.

trade, revived and pursued with renovated vigour, under circumstances of very aggravated guilt, in the face of a direct recognition of its enormity, in a defiance of national engagements, in a violation of national honour. Other testimonies of a similar kind might be adduced, and observation will abundantly supply them. But these are sufficient for the purpose of supporting the conclusions before us. Let us only bear in mind the additional weight which these testimonies derive, from the consideration of *the time* in which these things are doing, and of *the situation of the parties* who are doing them. It is in the nineteenth century of the Christian era : it is when the full blaze of pure Christianity is illuminating the mists of Papal darkness, and even in some places, notwithstanding every precaution to the contrary, is penetrating the dense and obscure mass, and pouring its light and heat into the very centre of it; — it is at such a time that these things are perpetrated by those very nations and governments which have recently experienced, in the most signal manner, the severity and the goodness of the Lord; which, having for a season been visited with some of the heaviest dispensations of his providence, were suddenly, by his interposition, delivered from the calamity of war, and blessed with returning tranquillity and peace ; but which,

now, forgetful alike of their mercies and their judgments, are “thus requiting the Lord, a foolish people and unwise.” In the contemplation of these things are we not warranted, are we not compelled to conclude, that these nations and governments are rapidly filling up the measure of their sin, and at this moment seem but little short of that dimension of guilt, which, when once attained, will expose them, without delay or remedy, to all those unprecedented judgments, which the word of truth so awefully predicts?

CHAP. XIII.

THE SAME SUBJECT CONTINUED.

IN proceeding to compare the state of the Papal kingdoms, as delineated in the preceding chapter, with that of our own country, during the period in question, let not the object for which this comparison is instituted, be mistaken or forgotten. It is not made with any intention of proving that England is a nation which has no sin in the sight of God ; no corruptions, no abominations from which it needs to be purified ; no practices which require amendment ; no evils which ought to be rescinded : that it is a nation which faithfully acts up to all its responsibilities, fulfils all its obligations, and makes an adequate return for its many distinguished privileges. The writer has no intention of this kind ; far otherwise ; he knows, and deeply laments, the many immoral and irreligious habits which prevail among us ; the many existing evils which ought to fill us with shame and fear, and which justly expose us to the Divine displeasure. But the point (let it be remembered) which he wishes to establish is

this : — that whatever may be our national sins and iniquities, they are not of *that kind and description* which characterise the Papal nations, and render them the peculiar objects of the predicted judgments of God ; that England is exempt from those abominations which the Scriptures represent as *exclusively* belonging to the apostate church, “ the mother of harlots, and abominations of the earth ; ” that in this view, England has come out, and is separate, and is not a partaker of Babylon’s sins ; that she does not worship the Beast and his image, nor receive his mark in her forehead. Nay, he would advance even a step farther : he would wish to show that, while she does not with these nations uphold an idolatrous worship, nor deprive her population of the written word of God, nor exercise a tyrannical dominion over the consciences of men, nor systematically convert the Sabbath into an occasion of sensual and licentious gratification ; she is, at the same time, progressively improving in moral and religious attainments, and is thus assuming a position which separates her as widely and distinctly in one sense, as her insular situation severs her in another, from the nations in question.

We have already traced the moral and religious progress of England in the course of

the revolutionary war. It may now, therefore, be asked, has she maintained, in the period of peace, the ground which she had antecedently gained? Has she advanced still farther? Has she made additional progress? Has she evidenced, during the succeeding period, a still deeper concern in the cause of real religion? Has she manifested a still increasing interest in the spiritual wants of mankind? Has she made new and enlarged efforts to supply these wants? Has she exhibited in her public measures, and in her political relations, an amended tone of moral feeling, a livelier sense of moral duty? To all these questions we are warranted in returning an affirmative reply, and can appeal to adequate testimony in support of the affirmation.

Witness the growing prosperity of those numerous, benevolent, and religious institutions, which, as we have already seen, either commenced their career, or began to enlarge the spheres of their operation, in the course of the preceding period; and which, during the present, have continued progressively to advance in influence and funds, in patronage and support. Witness the increasing amendment in the character and conduct, in the habits and morals, of the clergy; and the addition which every year is making to the number of those

among them who diligently and faithfully apply themselves to the discharge of their spiritual offices. Witness the favourable disposition with which ministers of this description are received by the people at large; the earnestness with which in many places they are sought after; and the value and estimation in which they are generally held. Witness the prevailing anxiety for communicating religious instruction to the population, and for facilitating their attendance on the public worship of God, manifested in the legislative provision and voluntary contributions for the building and enlarging of churches. Witness the improved state of the public feeling and spirit on religious subjects; the gradual decrease of angry disputation and controversy; the prevalence of a better and more Christian temper among those that differ; and the charitable sentiment more widely and practically diffusing itself, that men may differ in judgment on some non-essential points of doctrine, or in modes of ecclesiastical discipline, and yet continue to hold the unity of the spirit in the bond of peace. Witness the solid and scriptural character of the religion generally inculcated by the most zealous and active of its ministers; the less frequent appearance among them of extravagance either in doctrine or in practice; and the less frequent

recurrence of those excesses and offences, which, through human infirmity, too commonly attend a revival of religious knowledge and zeal. Witness the more elevated standard of political morality, which marks the present period. Corruptions and iniquities which statesmen practised with impunity in former times would not be tolerated in the present; while a growing disposition to reform abuses, and to correct the evils, which may have insinuated themselves into different parts of our political system, as exemplified in the efforts to improve the prison-discipline, and to revise the criminal code, shows that the prejudices which have so long stood in the way of sober and rational amendment, are gradually yielding to better principles, and to a wiser policy. Witness the abandonment and abolition of the lottery, a source of public revenue, expressly relinquished, not merely on account of its small and unproductive return, but as a sacrifice made to the moral feelings of the country, which had been long demanded from a conviction of its injurious and demoralising tendencies. Witness the growing attention of the nation to the interests of the slaves in the West Indies; its anxious desires to remit the hardships of their servitude, and gradually to impart to them the blessings of Christianity, civilis-

ation, and freedom. Already numberless petitions, expressive of the national wishes on this most interesting subject, have loaded the tables of Parliament; have been followed by the introduction of an episcopal church establishment into the islands in our possession; and, doubtless, if perseveringly repeated, will produce, in the end, in spite of the opposition of interested, irreligious, or misguided men, the result so devoutly desired by the British public, and so congenial to its amended feelings and principles, the emancipation of the slave-population. Witness the moderation and forbearance, the candour and good faith, increasingly displayed in the transactions of government with foreign nations; the generally pacific tendency of its counsels; and its readiness to relinquish advantages which can be procured or maintained only by violence or injustice: symptoms and evidences these of the improved morality, not merely of the government, but of the nation also, whose opinions and decisions, it is well known, have so preponderating an influence, and impress so strongly their own peculiar character, on all the public and political measures of this country. In some insulated and individual cases, indeed, the government may for a time act contrary to the prevailing sentiments of the people. But the

general tone of its proceedings will always in a degree be influenced by public opinion, and will be in unison with it; so that the tenor of the former is eventually no indecisive indication and criterion of the state of feeling in the latter; and, whatever advance in political morality may be shown by the government, is in reality a proof of a corresponding improvement in the general morals of the people. — But enough has been said, as the writer humbly presumes, to answer the purpose for which this retrospective view has been taken. Enough has been said to demonstrate the broad line of demarcation, which, in respect to the religious and moral state, no less than to the political, separates England from the Papal kingdoms. Contemplated in all these several particulars, this country, when contrasted with them, exhibits an aspect so entirely distinct and appropriate, that it is impossible not to see that the marks which characterise *them* do not belong to *her*; that *she* occupies a place peculiarly *her own*; that having been originally separated from the kingdoms of the Beast, she still continues at a distance from them; and that so far from having again approximated, in the progress of nearly three hundred years, to the principles and practices, to the political, the moral, and the religious features by which

they have been and still are discriminated, she never, in any part of this period, has stood, in all these respects, at a wider distance from them, more clearly distinguished from them, nor more directly opposed to them, than in the present momentous Crisis.

CHAP. XIV.

OBJECTIONS TO THE PRECEDING STATEMENTS
DISCUSSED.

PREVIOUSLY to deducing the inferences which the foregoing premises suggest, the writer will take this opportunity of noticing an objection, which, since the first publication of his work, has been advanced against some part of the statements in the preceding chapter. It has been said, that ‘ he has exhibited a too favourable and flattering representation of the moral and religious attainments of this country; that he has described its ameliorated state in language which the circumstances of the case do not sufficiently warrant: that he has given to certain supposed improvements in the national character and conduct a prominence to which they are not entitled; while he has studiously kept at a distance, or has thrown into shadow, many of those particulars, which, if duly displayed, would shew that England, amidst all its privileges and distinctions, is still a country in which the force of moral obligation and of religious principle is very inadequately felt and

‘obeyed; and, consequently, that any conclusions which may be drawn from such defective statements, will be partial and unsound.’

In replying to this objection, the writer would, in the first place, desire that a reference may be made to the introductory remarks at the beginning of the preceding chapter; where it will be found that the exhibition which he has given of the moral and religious state of England is so far from being exclusively favourable, that he has expressed, in the most unequivocal terms, his decided conviction of her many sins and iniquities, and his deep concern on account of them. Neither his partiality to his country, nor attachment to any system of his own, has blinded him with respect to those numerous indications of depravity and irreligion which are still to be found in her. But, in the second place, he must again recall the attention of those who urge this objection to the *exact* point which he has proposed to discuss. He has not undertaken to designate the precise degree of elevation to which England may have hitherto advanced in the scale of moral and religious improvement, as compared either *with other Protestant nations, or with her own professions and privileges*. His object is merely this: to shew her relative situation in respect to those particular marks which discriminate *the kingdoms of the Beast*,

and expose them to the predicted judgments of God. The question itself is plain and simple. There are certain awful visitations of Providence denounced against those nations which are guilty of certain specified sins and practices. Is England one of these nations? Is she guilty of those specified sins and practices; and, consequently, exposed to the threatened judgments? She may be guilty of *other* sins which may expose her to other judgments. But this is not a subject which falls within the present discussion: nor can the writer, therefore, be charged with having omitted, neither by design or through inadvertence, to bring forward particulars with which his argument has no immediate connection. Is England an idolatrous and intolerant, a tyrannical and persecuting nation, in any sense in which these terms can be properly used, but especially in that sense in which they are used when applied to the kingdoms of the Beast? If she be not: if, in these respects, she resembles not those kingdoms; then the denunciations which are levelled against *them* for their idolatry and intolerance, for their tyranny and persecutions, do not attach to *her*. This is the point which the writer proposed to shew.

Again, the kingdoms of the Beast, unawed and unimproved by the judgments and mercies which they have so signally experienced, have

returned with augmented zeal to their superstitions and idolatries; and thus are retrograding in morals and religion. Is this the case with England? Can it with truth be asserted that she is gone back in these respects since the year 1792 — that there is less of real religion in this country now than there was then — that public morals are more deteriorated now than they were then? Instead of asserting these things, it must surely be admitted by all persons, that *some progress* has been effected; that *some improvement* has taken place. But if once such a concession be made, then the question between the objectors and the writer is *one merely of degrees*. He may have adduced some proofs of national improvement which they may think to be exaggerated. He may have represented the advancement to have been greater than they are disposed to allow. But these deductions from his statements, admitting them to be valid, do not affect his general arguments, nor vitiate the conclusion to which they lead. Be the improvement more or less, still the circumstance of there being *some* improvement, is sufficient to shew, that so far, at least, England is distinguished from the Papal kingdoms; and occupies, in reference to them, a separate station peculiarly her own.

Every question, like the one under discussion, presents two sides on which it may be viewed;

and every object will assume a tinge and a hue from the medium through which it is contemplated. Persons disposed to select the dark side of any question, and to contemplate objects through a gloomy medium, may direct their view so exclusively to the faults and obliquities of England, and may be so entirely engrossed with the contemplation of them, as utterly to overlook, or, at least, very indistinctly to discern, those many bright and favourable points in her character and state, which, when viewed in a different manner, shed around her a cheering light, and inspire a lively hope as to her future destiny. If the writer were so disposed, he could, doubtless, delineate such a picture of England's demoralized condition, and exhibit so dark a catalogue of her national sins, as would fill the mind with the most dismal apprehensions respecting her. But he conceives, that in acting thus, he should be giving a representation partial and unjust, and far distant from reality and truth. That England, in very many particulars, falls short of that standard of holiness to which, as a Christian nation, she is called to aspire; that she tolerates many practices which she ought not to tolerate; that she exhibits many scenes highly disgraceful to her honour, and utterly inconsistent with her profession of the Protestant faith; and that, consequently, she

may justly fear the Divine displeasure, and has cause to tremble at the approaching judgments, are truths which he is constrained, however reluctantly, to admit: — but, at the same time, he must most strenuously maintain, that with all these allegations against her, she does not “bear the mark of the Beast,” nor does she “worship Him or his image.” It may, therefore, be hoped, that those judgments which will bring desolation on the kingdoms of the Beast, will prove only purifying to her; that the fire of Divine wrath, which will burn up Papal corruptions, will only purge away her dross, and dismiss her purer from the furnace.

This hope is increased by a consideration, which, in the mind of the writer, forms a most important feature in the distinction which he is endeavouring to establish. All the great and national sins, with which England, at this moment, may be too justly chargeable, result from her failing to act up to her own avowed and recognised principles: whereas the crying abominations of the Papal nations, proceed from the influence and exercise of those very principles by which they profess to be governed.— If, in England, for instance, notwithstanding the increase and diffusion of pure religion, a spirit of enmity and opposition to it is still found in many quarters to exist; and a decided hostility

to every thing beyond the forms and ceremonials of Christianity is seen to unite itself with even a clamorous profession of zeal for the interests of the Establishment ; — if occasional instances of ecclesiastical intolerance and oppression are to be met with even in this Reformed and Protestant country ; — if, among the clergy, many of those who in reality are most faithfully consulting the honour, and most effectually promoting the prosperity of the National Church, are too often repelled and discountenanced where they ought to experience the greatest encouragement and support ; — if members of the legislature, of every political party, are found to lay aside their mutual hostility, and to unite in an unnatural coalition for the purpose of more successfully opposing measures of a moral and religious tendency ; such as relate to a more orderly observance of the Lord's Day, by the abolition of Sunday newspapers, and by an effective prohibition of unnecessary traffic during the hours of divine service ; to the reform of the Game Laws ; to the prevention of cruelty to animals ; to the suppression of barbarous sports ; — if slavery be yet permitted to exist in the West Indian islands ; if, notwithstanding every official expression of sympathy, and of the determination of government to recognise the common rights of human nature, and to

invite the present outcasts of mankind to partake of the common salvation which is offered to all men alike in the Gospel of Jesus Christ, such a defective and scanty measure of justice and mercy is still administered in the sugar colonies; and the paltry considerations of interest are suffered to outweigh the paramount demands of duty and charity; — if too many of those, whose rank and station in the community, by investing them with superior influence, impose on them peculiar obligations, and render their example singularly beneficial or injurious to the public morals, openly violate the law of God and the legal regulations of their country, by Sunday travelling; by dissipation; by gaming; by the encouragement of every kind of demoralizing amusement; and, in some districts, by frequenting and promoting the depraved and brutal pastimes of the populace; — if the existing reflux of commercial prosperity is accompanied, among the condensed masses of our manufacturing population, with the overflowings of ungodliness; so that sensuality, extravagance, insubordination, and contempt of all religion, in many places, mark the return of national wealth; — if the religion of some, who profess to have taken a higher station in the Christian world, is inconsistent, dishonourable, and injurious to the name and cause of Christ; — if some, even of

the enlightened members of the Christian family, are contaminated by the luxurious habits of the times; are, in appearance, almost conformed to this world, and seem either to have passed over the line separating the territories of light and darkness, or to be always hovering on the borders of it; — if even those, who are more decided and consistent in their general conduct, yet after all afford so imperfect exhibitions of real religion, and fall so far below the scriptural standard of pure Christianity; — if thus so many even of the Wise Virgins are slumbering and sleeping in this awful Crisis; — if evils, such as these — evils, under existing circumstances, of no small dimension and guilt, — are to be found at the present time, as must be too readily conceded, in this country, and subject it to the Divine visitation; — still, let it be remembered, that, while some, even of these, indirectly indeed, but plainly, testify to the actual progress of national improvement (for it is *when any good is progressively advancing* that those who dislike it, *increase* in violence against it; in antipathy to its promoters; and in credulity, and calumny, and injustice respecting them); — yet, not one of the evils in question, by which this country is thus defiled and dishonoured, emanates from her religious system, or necessarily belongs to it. They are all excrescences, which have extra-

neously attached themselves to it, and with which it has no vital connection, nor any natural congeniality. They are all results, not from the operation of her principles, but from her defective and inadequate fulfilment of the conduct and duties which those principles prescribe. Let this nation become more alive to her responsibilities and professions; let her act up to the principles on which she is founded, and these evils will cease. Let her remove these excrescences, and she will be no longer disfigured and deformed. But what, on the contrary, is the case with the Papal kingdoms? Do they continue to worship the Virgin Mary and to rely on her intercessions? Do they still persist in praying to the saints, in bowing down to images, and in adoring the consecrated elements? Do they deprive their population of the free use of the Holy Scriptures? Do they forbid and preclude the circulation of them? Do they "make them of no effect by their traditions, teaching for doctrines the commandments of men?" Do they refuse religious toleration to those who differ from them? Do they brand as heretics all such as are without the pale of their own communion? Do they promote ignorance, superstition, and error? Do they legalize the habitual desecration of the Sabbath? Do they enact new and sanguinary laws in support of

their corruptions and idolatries? All these evils are the evils of their system. They originate in their very principles: and the more stedfastly these nations adhere to their principles, and the more closely they act up to them, the more corrupt and idolatrous, the more intolerant and persecuting, they must of necessity become. Surely this circumstance constitutes a most important distinction between those nations and this country; and strongly encourages a hope that the judgments which may be designed to desolate the former, will amend and purify the latter. The obvious tendency of such providential visitations as should deeply impress and alarm the public mind in this country, would be to improve and ameliorate it: while the effect of the same visitations on the Papal kingdoms would be of an opposite description. The more severely they should feel the rod of Divine Vengeance, the more eagerly would they flee for protection to their idols and images: and, consequently, by the very efforts by which they should attempt to lessen their guilt and to avert from themselves wrath, they would, in fact, aggravate the one, and bring down more heavily the other. The events of the last thirty years have exhibited, in many instances, abundant proofs of the truth of these observations: and the different results, which the same dispens-

ations during that period have already produced in this country and in the Papal kingdoms, not only manifest the difference which now exists in their moral and religious state, but furnish at the same time good ground of anticipation as to the still further difference, which the approaching Time of Trouble will, probably, effect in their character and destiny. England may, doubtless, expect to be severely chastised for her guilty departure from the pure principles to which she professes to adhere; but under the influence of sanctified affliction, she may be induced to retrace her steps, to depart from her sins, and to return from whence she has fallen: while the Kingdoms of the Beast, still more severely visited because of their corrupt and Antichristian principles, and still continuing to act under the force of those principles, instead of renouncing, will cleave more perversely to their idols; will “blaspheme the God of Heaven because of their pains and of their sores; nor will repent of their sins.” * — On these grounds the Writer defends his positions in the preceding chapter; and does not conceive that he has there spoken of England in terms more favourable than the circumstances of the case admit.

* See the Note in page 223.

But before he concludes the present chapter, he will briefly advert to another objection, which has been urged against this part of his subject. It has been said, that ‘ whatever may
‘ be the present guilt of the Papal nations,
‘ England is, in a measure, responsible for
‘ it. It was by her arms, her treasures, and
‘ her blood, that they were restored to their
‘ former state, and so were enabled to revert to
‘ their former practices. It was through her
‘ efforts that they were recovered from that
‘ abject condition, to which they had been
‘ reduced by Republican and Imperial France:
‘ and consequently that as England, by mis-
‘ applying her energies, upheld the Little Horn
‘ and the Beast, she must now be considered
‘ as the Restorer of Popery, and as a partaker
‘ in all the sins of that corrupted Church.’—
The charge, doubtless, in sound is formidable, but the fallacy on which it is founded, may be easily shown. It is true, indeed, that this country by her exertions was instrumental in re-establishing the temporal power of the Pope and of the other kingdoms of the Beast; and it is equally true that Popery did thus acquire some revived accession of vigour and strength. But, let it be remembered, that *this* was not the *object* of England’s exertions. *This* was not the *end*, which, by her efforts in those

long-protracted wars, she proposed to accomplish. It was not with THE DESIGN of assisting *Popery* that she fought and bled. And, therefore, if the allegations thus brought against her be literally true, yet they are, in fact, morally false. England took up arms in defence of civil liberty, of social order, of regular government, in opposition to the Jacobinical and anarchical principles of revolutionary France: nor did she lay them down again, till she had permanently delivered herself from the ambitious attempts of that unprincipled Despot, whose avowed and boasted purpose, in the plenitude of his usurped authority, was to lay her low and trample her in the dust. These were the legitimate objects of her warfare. And if in the prosecution of these objects she became *indirectly* instrumental in restoring the political power of the Horn and of the Beast: if from a combination of circumstances, over which she had no control, she found herself so situated, that not only the preservation of her liberty, her laws, and her religion, but even her very existence depended on the co-operation of allies (whose cause in itself was, in its measure, politically and morally just,) what blame can attach to her for availing herself of their co-operation, and of advancing their success, which was thus become identified with her own? Was she rashly and presump-

tuously to reject the means which Providence had furnished for her self-preservation? If the Papal governments, whose re-establishment was thus effected, may have since abused the mercy vouchsafed to them, and instead of profiting by the correction they had received, may have returned with a keener delight to their former sins, is England to be responsible for their guilt? Can she be considered, in any just view of the subject, as implicated in it?

It was evidently the purpose of the Almighty (as subsequent events have incontestably proved) that the Papal thrones should for a time be restored: and it pleased Him to accomplish His purpose by means of this country. It was not His design that England, the bulwark of the Protestant faith, and the depositary of evangelical truth, should be overwhelmed by revolutionary France under any form of her existence. He, therefore, roused her by adequate motives to adequate exertions; inspired her with courage; and crowned her efforts with success. But such, in the mean time, were the train of events and the overruling course of His Providence, that by the very efforts which she was thus necessitated to make in her own defence, she rescued the kingdoms of Europe from the iron grasp of Napoleon, and procured them a respite from suffering. Thus was

she not only singularly blessed in her own preservation, but signally honoured also in being selected as the instrument of imparting to nations more guilty than herself, the blessings, for a season at least, of repose and tranquillity.—Such are the Writer's views of this subject; and with these remarks he dismisses the objection which has elicited them.

CHAP. XV.

CONCLUDING REMARKS.

FROM the premises furnished by the previous discussion, the writer ventures to deduce, notwithstanding the objections in the preceding chapter, a favourable conclusion in respect to the probable destiny of England, in the time of approaching tribulation. The predictions and intimations of Scripture, illustrated by the history of past events, and the state of present appearances, justify, in his mind, the humble indulgence of a hope that the Almighty does regard this country with sentiments different from those with which He looks upon the Papal kingdoms: that when He shall desolate *them*, He will not destroy *her*, nor involve her in their exterminating judgments; but that having separated her by his grace and providence from their abominations, He will protect her from the destructive fury of the storm; that having “visited, indeed, her transgressions with the rod, and her iniquity with stripes, nevertheless, His loving-kindness will He not utterly take from her, nor suffer his faithfulness

to fail ;” but will preserve her, in the midst of the tempest, a monument of Divine mercy and a refuge for true religion.

Far, however, is the Writer from designing to intimate that England is *entitled* to this distinction in her favour on the ground of *merit*, or that she *claims* to be thus protected and honoured as the *reward* of her superior attainments in religion and morals. He well knows, as the preceding chapter will have shown, that she has no pretensions of this kind. He well knows that if she now differs from her former self, if she now differs from other nations, it is God alone who hath made her to differ. In *Him* is her fruit found. To *Him* alone, to *His* distinguishing and unmerited favour, so freely bestowed on her, she is indebted for all her privileges, for all her attainments, for all that measure of moral and religious eminence, be it greater or less, to which she may be elevated. But these are the very considerations which tend to strengthen the conclusions, and to invigorate the hopes, which the Writer has been induced to form in her behalf.

Did the Almighty, he would ask, originally find this nation sunk in the corruptions and superstitions of Popery? Did He in this state confer on it a singular mark of his distinguishing favour? Did he select it out of all the kingdoms

of the Beast, to be a monument of his grace and mercy? Did He separate it from among them, and dissipate the mists of ignorance and error in which it was enveloped, and impart to it a clearer light and a purer faith? Did He sustain it amidst all the outward and inward conflicts to which this change of principles exposed it; and, at length, did He establish it in safety and security, the bulwark and the glory of the Reformed and Protestant Churches? Did He subsequently bear with its ungrateful return for these distinguished mercies; with its declension in religion, with its deterioration in morals; and, even during this awful degeneracy, did He not only keep alive the fire of pure Christianity, but at different times, and in different places, revive and fan it into a flame? Did He still continue to manifest his peculiar favour to England in the tremendous Crisis which marked the French Revolution? Did He not only preserve it, first from the demoralising influence of revolutionary principles, and afterwards from the desolating miseries of revolutionary war; but did He also make this very season of trial and tribulation the season of his special love and favour, by accompanying it with a more manifest effusion of his Spirit, and making it even the occasion of a renewed and more extensive revival of religious know-

ledge, feeling, and practice? Has He persisted, even to the present day, in these his gracious dealings with this country? Has He carried it in safety through scenes of unusual difficulty? Has He raised it to an eminence of political strength and glory which it has never before attained? Has He, at the same time, enabled it progressively to advance in religious and moral improvement? Has He set it as a city on a hill? Has He caused its light to shine forth into all lands? Is He, at this moment, employing it as a favoured and honoured instrument for disseminating his Gospel into the remotest regions of the earth? Is He upholding it as the great stay and support of the Protestant cause? Is He placing it at a greater distance than ever in principles and habits, in faith and practice, in religion and morals, from all those Papal nations with which it was once so intimately connected, and in whose corruptions it so largely participated? Has the Almighty done all these things for England, and will He now do nothing more? Will He now, at once, withdraw all his favour and mercy from it, and will He finally and suddenly overwhelm it with those exterminating judgments, which He has professedly reserved for the nations that still adhere to the abominations and practices which this country has so long condemned, renounced, and opposed?

Surely there is no ground for such a conclusion. May we not, rather, hence encourage the hope, which his own Word permits us humbly to indulge, that he will still spare it in the approaching season of trouble? May we not, rather, without presumption, infer, that when He visits these nations for their iniquities, according to his Word, He will not involve in *their* visitation *that* country which, by a special exercise of his favour, He has so long separated from them, has caused so widely to differ from them, and has taught and enabled to purify itself from those corruptions, which are avowedly the exclusive objects of this dispensation of his wrath? Nay, may we not be permitted to cherish even a still more favourable presumption? May we not venture to hope, that He will make even a farther distinction in behalf of this country; that while He exempts it from those predicted judgments, or at least inflicts on it no heavier a visitation than such as its own correction and spiritual improvement may require, He may still continue to make, as He has hitherto so graciously made it, the seat and asylum of pure Christianity; a sanctuary, in which, while the storm is raging around, true religion may find a shelter and a refuge, may be nourished and cherished, and purified from every corruption; a citadel, in which it may not only experience protection and

defence, but from whence it may carry on its spiritual warfare against the kingdom of Papal darkness, and may go forth “conquering and to conquer,” among all the nations of the earth? * — Surely, there is nothing in reason or in Scripture to preclude or discountenance the hope of such a dispensation; while there is much, as we have seen in the intimations of prophecy, in the retrospect of past occurrences, and in the view of present appearances, to encourage and support it. So far, indeed, as England is concerned, the subject is most momentous; and no one, who feels in his bosom, a spark of real patriotism, can be indifferent to it. The speculation, in which we have been engaged, is of the most interesting nature; but let us also remember, that it is one of a most instructive tendency. The hope which it inspires is a truly *practical* hope. For if the near approach of the time of unprecedented trouble should lead every real Christian to “watch and keep his gar-

* This is no new hypothesis founded on interpretation of prophecy. Bishop Horsley, and some other modern expositors of Scripture adopting his view of the prediction contained in Isaiah, xviii., have already intimated at least their opinion, that England may not improbably be that great maritime nation which will be employed as the instrument in aiding the restoration of the Jews, and in conveying some portion of that people to the shores of Palestine.

ments;" in like manner, the hope that England may possibly escape destruction in that awful day, should induce every real lover of his country to adopt and follow such a course, as may most probably ensure the accomplishment of this hope.

It is plain what this course must be. It must be the course which duty prescribes. The Almighty, indeed, dispenses his favours and mercies according to His will; neither is He accountable to us for the disposal of His gifts. But *we* cannot expect or reasonably look for them but in the way of duty. This is the path in which we must wait for the loving-kindness of the Lord; and the path, in which we may humbly hope to experience it.

What, then, is our duty, as Christians and Englishmen, in the present Crisis?—If we would avert from our country those judgments which are coming on the earth, if we would secure to it the Divine favour and protection in the approaching day of unprecedented trouble, let us bear in mind the *purposes* for which this nation was originally separated, and still is so strikingly distinguished from the Papal kingdoms; and let us see that we faithfully fulfil them. Let us continue with unabated zeal to *protest* against those abominations and corruptions which characterise the apostate church,

and render her the peculiar object of the Divine indignation. Let us fortify ourselves against the insidious attempts, which are ignorantly or artfully made, to represent her as improved in her spirit, or amended in her character and conduct, by the recollection that she has never yet, as a church, renounced, in any single instance, one of those unscriptural and antichristian doctrines or practices which formed the ground of our original separation from her communion. * We must be blinded, indeed, to the events which are taking place in every country to which her influence extends, if we can for a moment be persuaded to forget, that she is at this day as decidedly as she has ever been, the Woman, as revealed to St. John, arrayed in purple and scarlet, drunken with the blood of the saints, and having her name as distinctly written upon her forehead, "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth." Admonished by the sure word of prophecy of the awful judgments which await her, and all who favour or adhere to her in this day of her visitation, let us avoid *every* measure, let us abjure *every* proceeding, which may tend, in any the slightest degree, to connect or identify our country with her. Let us remove

* See the Appendix.

ourselves to even a greater distance from her, and show more distinctly and decidedly, by our conduct, that we *have* come out, and *are* separate. Let us more devoutly honour and sanctify the Sabbath, which she profanes and desecrates. Let us more diligently aid in disseminating, at home and abroad, the written Word of God, of which she forbids and impedes the circulation. Let us more earnestly strive to enlighten and instruct mankind, whom she would retain in ignorance and darkness. Let us be more anxious to spread around us the principles and blessings of genuine liberty, in proportion as she labours to impose perpetual chains on the minds and consciences of men. Let us endeavour, with augmented exertions, to promote the increase of vital, spiritual, evangelical piety, in the place of which she substitutes processions and pilgrimages, prostrations before altars and images, the invocation of saints, and the adoration of the host. — Nor let us stay our efforts here. Let us proceed with zeal and wisdom in the work of national and domestic reformation; not such as is visionary and speculative, and would lead to greater evils than it professes to remove; but sound, practical reformation, manifesting itself in the correction of obvious abuses, in the suppression of ungodliness and vice, and “in the maintenance of

true religion and virtue." Let us seek to moderate still more the violence of political animosities and of religious dissensions; and cultivate a spirit of peace, unity, and concord. Let us cease from injustice and wrong; break every yoke, and let the oppressed go free. Let us not desist from our efforts in the cause of injured humanity, till we have thoroughly purged away the foulest blot remaining on our national honour and character; till, by temperate and judicious, but vigorous and decisive, measures, against which interest, ignorance, or irreligion, may clamour to no purpose, we shall have diffused throughout our colonies the blessings of real religion, and shall have taught the degraded and demoralised slave to rejoice in the privileges of a freeman and a Christian. Let us put away all our iniquities, and act up to our principles, and live more decidedly under the holy and sanctifying influences of pure Christianity. Especially let us be instant and constant in prayer and supplication for our country. Let us make it a part of our daily devotions that God would continue to bestow his blessings on it; would give us peace in our days; and, preserving us from the peculiar dangers of increasing prosperity, will grant to us increasing piety: that He would make us more and more a holy and peculiar people unto Him-

self; would enlarge among us the borders of His church; and daily add to the number of those who shall be saved.

In this attitude let us wait in watchful expectation for the approaching day of the Lord; and thus waiting, let us humbly hope, that, whenever it arrives, He will preserve us from its desolating fury; that “in measure when it shooteth forth He will debate with it, and will stay his rough wind in the day of the east wind;” that chastened, we shall not be destroyed; but that with respect to England in that time of visitation, the words of the Psalmist may be mercifully verified, “A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eye shalt thou behold and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” — “In the shadow of His wings shall be thy refuge, until these calamities be overpast.”

APPENDIX.

IN confirmation of several particulars advanced in the preceding pages, respecting the unscriptural doctrines still maintained by the Church of Rome, and as a proof that the awful visitations of providence which she experienced during the progress of the revolutionary war have not produced any salutary improvement in her corrupt tenets and practices, the following extract from the Bull of Indiction for the jubilee of the year 1825, issued by the present Pope on May 24, 1824, may be satisfactorily adduced:—

“ In this year, which we properly call ‘an acceptable time and a day of salvation,’ we rejoice at the grand opportunity afforded to us, *after the deplorable series of ills over which we have groaned*, to strive to restore all things in Christ by the salutary (saving) expiation of all Christian people. We have, therefore, decreed, according to the authority which is divinely committed to us, to open, as widely as possible, *that heavenly treasure, which, being purchased by the merits, passions, and virtues of our Lord Christ, of his Virgin Mother, and of all saints, the Author of human salvation, has entrusted the distribution of it to us.* It becomes us, indeed, on this subject, to extol the abundant riches of the Divine clemency, with which Christ, having prevented us by the blessings of his goodness, has willed

the infinite virtue of his merits to be diffused to the various parts of his mystical body; so that these parts, by their mutual operation among each other, and by the wholesome junction of their usefulness, may be mutually assisted through the unity of that 'faith which works by love;' and that through the infinite price of our Lord's blood, and by reason and in virtue of it, *also by the merits and intercession of the saints*, they may obtain the remission of temporal punishment, the whole of which, as the Fathers of the Council of Trent have taught, cannot always, as in the case of baptism, be remitted by the sacrament of penitence (penance).

"By the authority of the omnipotent God, and of the blessed Apostles Peter and Paul, as well as by my own, for the glory of God himself, for the exaltation of the church, and for the sanctification of all Christian people, WE PROCLAIM AND PUBLISH the universal and great jubilee to commence in the Holy City, from the vespers of the next eve of the nativity of our most holy Saviour Jesus Christ, and to continue throughout the whole of the year of 1825. During this year of jubilee, we mercifully in the Lord grant and impart the most plenary and complete indulgence, remission, and pardon of sins to all the faithful in Christ of both sexes who are truly penitent, and have confessed, and who have likewise refreshed themselves with the holy communion, provided (if Romans, or inhabitants of this city,) they shall have devoutly visited these churches of the city, that of the blessed Peter and Paul, of St. John Lateran, and that of Mary Major, at least once a day for thirty days,

to be computed from the first vespers of one day to the complete evening twilight of the succeeding day; but if they be foreigners, or in any respect strangers, they must have visited these churches *at least fifteen days* as already described, provided also that they shall have poured forth pious prayers to God for the exaltation of the holy church, the extirpation of heresies, the concord of Catholic princes, and the tranquillity of Christendom.

“And because it may happen, that of those persons who may on this account have commenced the journey, or who may have actually arrived at the city, some of them on the road, and others of them in the city, may be detained by illness or some other legitimate cause, or may be prevented by death, before the completion, and perhaps before the commencement of the specified number of days, and may thus be incapacitated from complying with the preceding requisitions, and from visiting the churches which we have mentioned; being desirous benignantly to show favour, as far as we possibly can in the Lord, to their pious and prompt intentions, we declare it *as our will and pleasure* that those persons who may have been truly penitent, and may have confessed, and who likewise may have refreshed themselves with the holy communion, *be made partakers of the before-mentioned indulgence and remission*, exactly as though they had in reality visited the above-named churches on the days which we have prescribed; and since they are prevented by the preceding urgent impediments, *that they obtain, by the gift of Holy Spirit, the effects of their desires.*

“ Do you, venerable brethren, the patriarchs, primates, archbishops, and bishops, aid us by your exertions in these our cares and endeavours, &c. *Let it be your province accurately to declare the great force and virtue of the indulgences, the amazing produce which may be obtained from them in the remission not only of the canonical punishment, but likewise of the temporal punishment due to the Divine justice on account of transgressions; and finally, the vast succours which they will themselves derive from that heavenly treasury, through the merits of Christ and the saints.* When these persons, as true penitents, shall have departed (out of this life) in the love of God, *before they shall have, ‘by fruits meet for repentance,’ rendered satisfaction for their sins of commission and omission; yet their souls are already expiated by the fire of purgatory, so that an entrance lies open for them into the eternal country, into which nothing that is defiled and unholy can enter.* Give attention, venerable brethren, to this matter; for there are persons, who following a wisdom which is not of God, and rolling themselves up in sheep’s clothing, generally under a semblance of greater purity and piety, even now disseminate among the people depraved interpretations and comments about this matter: but now instruct your flocks in those things which they must perform, in those offices of piety and charity, in which they ought to examine themselves and their lives, and to reject and amend whatever is vicious in their manners, *that they may obtain the most abundant and real profit from this my sacred indulgence.*” * * * * *

“Let no man whatever be permitted to infringe, or by an audacious temerity to act in opposition to this page of our Indiction, Promulgation, Confession, Exhortation, and Pleasure. But if any one shall presume to make the attempt, let him know *that he will incur the indignation of the Omnipotent God, and of his blessed apostles Peter and Paul.*”

In further illustration of the object for which the preceding extracts have been adduced, the writer confidently appeals to the very numerous books of travels on the continent, which have appeared during the last ten years, in *all* of which, more or less, will be found incidental confirmation of the assertions advanced in the preceding essay respecting the actual state of the Papal world; and this, too, in most of the instances, by authors who furnish the details merely as matters of amusement, or of general information, and without any apparent or professed relation to the subject, as *a religious* one. It is, perhaps, needless to particularize; but the reader's attention may be called with propriety to a work in three volumes, entitled “Rome in the Nineteenth Century,” as containing, with considerable minuteness, what may be called a view of the Papal system as it exists *in practice* at the present time.

THE END.

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